EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • AUGUST 26, 1970 VOLUME 4, NUMBER 33 • 15 CENTS

# Immigration; new cycles of poverty

Uncle Sam's liberal immigration laws are creating "new cycles of poverty" in San Francisco because the federal government fails to provide funds to cope with the accompanying social problems.

This, says a report by the San Francisco Planning and Urben Renewal Association dealing with the spurting immigrant population in Chinatown and the Mission District, could lead to the newcomers becoming costly liabilities to the city and the nation.

To avert that possibility, the government, responsible for their entry into the United States, should assume the burden financially, says the report, authored by Dr. Francis J. Rigney, chairman of SPUR's social problem committee.

The report, released last week, goes on to say:

"It is clear from the burgeoning problems slowly making themselves more and more apparent in Chinatown and the Mission that programs neglected this year will result in social problems and monetary costs of enormous proportions in the not too distant future.

"If the city fails to awaken to the potential dangers of the impending situation and fails to pressure the federal government into assuming its responsibilities, San Franciscans will be subjected to a violent lesson in the destructive character of the time bombs we now know as the 'quaint' Mission District and Chinatown."

Rigney urged an immediate two-point action program:

•all local entities establish an immediate priority for the teaching of English ("for without this crucial tool immigrants become entrapped in the ghetto").

•The consular services be required to keep accurate records on prospective immigrants in order that on arrival the appropriate servicing agencies can be notified and therefore be prepared to apply the full range of required programs.

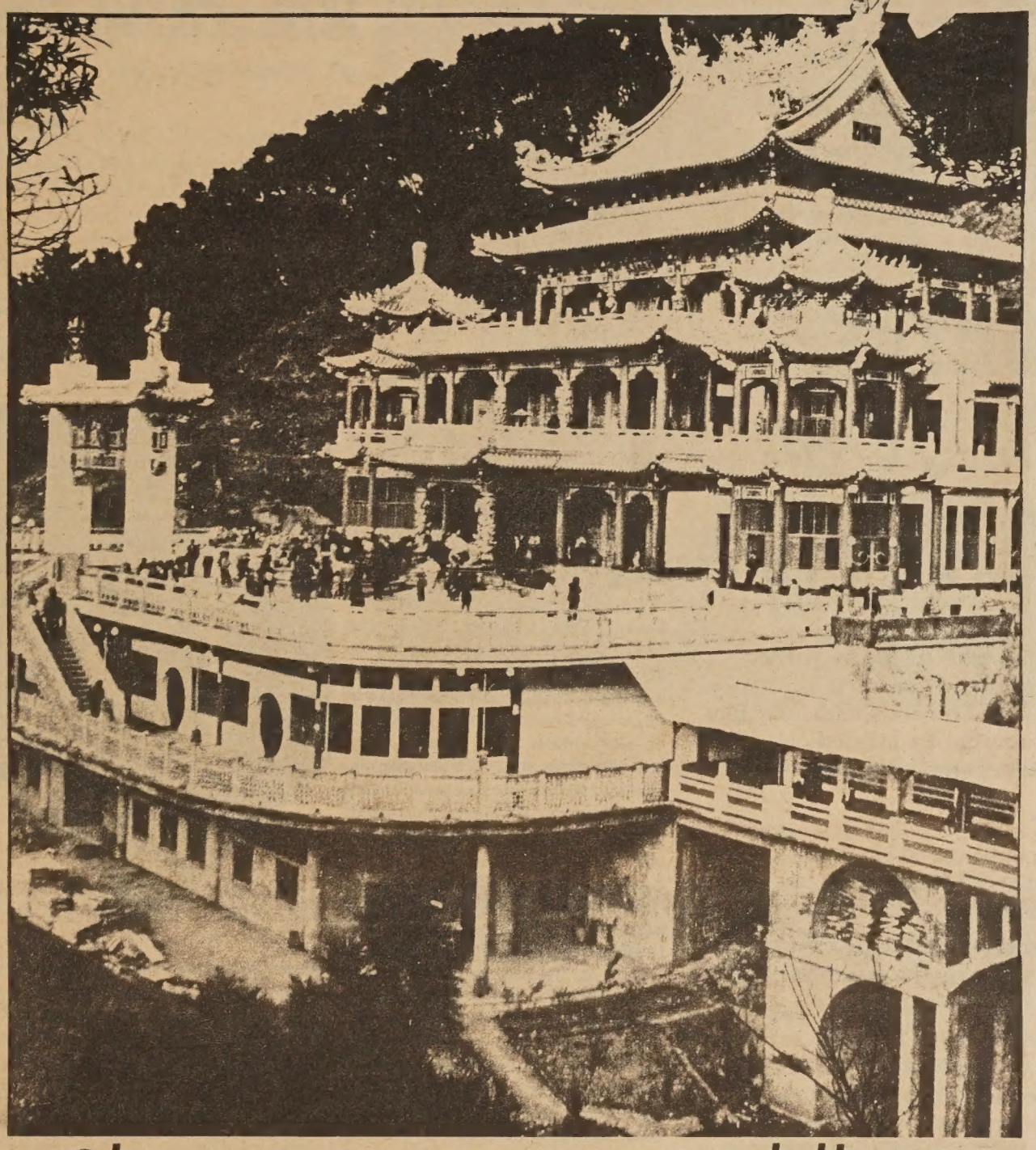
As a long range goal, he urged the city to continue to seek federal funding to undertake the programs recommended by the City Planning Department in a 1969 report, which included education, health care and mental health programs, a Chinese hospital, low rent housing, bilingual social service field staff and a comprehensive planning study of Chinatown.

If special legislation is required to obtain federal funding, the report said, every effort should be made to enlist the aid of California's congressional delegation.

Legislation similar to the Migration and Refugees Assistance Act of 1962, which dealt with the Cuban refugee problem, was suggested.

The report cited statistics from a federal inter-agency study group that said the unmet needs for vocational English language training in San Francisco apply to 22,000 Spanish-speaking persons and 19,000 Chinese-speaking people.

To make matters worse, the U.S. Department of Labor estimates that only 10 percent of the persons who need English instruction are being reached by our present resources, the report added.



# China reinterprets Buddhism

. . . See Page 5.

## Filipinos and Chinese lead immigration

NEW YORK — Preliminary estimates indicate 370,000 immigrants were admitted during fiscal year 1970 ending June 30, 1970—some 10,000 more than 1969—and the largest annual immigration since the National Origins Quota Act went into effect on July 1, 1924, except for 1968 when over 90,000 Cuban refugees already in the U. S. were given permanent status.

A total of 358,579 immigrants were admitted in 1969. Among the 11 countries sending over 10,000 were the Philippines and China. Among the nine others sending over 5,000 were Korea and Hong Kong.

## Communities back NAP in art feud

They came, they spoke, they defended the Neighborhood Arts Program at the Art Commission public meeting at Nourse Auditorium last week despite a boycott called by NAP.

Over 25 speakers from the Sunset, Haight-Ashbury, Western Addition, North Beach, Telegraph Hill, Bayview-Hunters Point, Potrero Hill, Bernal Heights, and the Mission spoke.

They praised the program's help in work with children, in support of theatrical companies, community centers for the aged, and an all but unlistable variety of other things.

The only serious criticism came from Robert Henry, who accused it of misrepresenting the nature and degree of its support for various workshops in the arts in the black community.

A statement issued by the Neighborhood Arts Program staff called the meeting "a farce and a joke," in view of recent are commission actions firing two more members from the program staff and removing printing and sound equipment from its offices.

It also demanded a grand jury investigation of the procedures and policies of the commission, particularly of its "Art Resources Development Committee," and called for resignation of the commission itself, the commission president, Harold Zellerbach; its executive director, Martin Snipper; and public relations director, Joseph Paul, "for incompetence."

The statement asked supporters to speak directly to the mayor's office.

"Only the mayor has the power to maintain the program." It also requested the board of supervisors and the chief administrative officer to withdraw funds that have been allocated for the Neighborhood Arts Program.

# Cultural meeting a puzzle

By KEN WONG

Badinage, laced with irony, was thrust and parried with choreographed gung-fu moves at a perplexing meeting on the Chinese Culture Foundation at the San Francisco Redevelopment Agency conference room last Friday.

The non-plus gathering was called by Chinese Consul General Chou Tung-hua with the invitation written on a Redevelopment Agency letterhead. M. Justin Herman, redevelopment director, chairmanned the meeting and prefaced it by saying, "There are strong individuals in Chinatown with strong opinions and there are differences of opinion over the Chinese Culture Foundation." He hinted that there were those who feel that there should be a broader base of participation.

Sitting at the table were representatives from the foundation, led by founder J. K. Choy, facing a group from the Chinese community seeking broader representation. Among them were Foo Hum, Ernest Wong and Kenneth Kealy Lee.

For a whole hour, the two factions politely pussyfooted around, sidetracking the main issue till attorney George Davis, a member of the foundation board, spoke out, "Let's not play around with words. What is wrong with the foundation? Let's be frank, tell us."

Consul General Chou replied that the foundation did not "enjoy the popular support of the Chinese community." He added that many family and district associations were left out.

The statement was challenged by Quailand Tom, foundation secretary, who countered that the Chinese Six Companies endorsed the foundation fund drive and that the Ning Young, Young Wo, Chew Luen and Tom family associations belong to the foundation and that Ning Young gave a thousand dollars and the Tom family five hundred dollars to the fund drive.

Foo Hum, Anti-Communist League chairman, who claimed he was not a Democrat, Republican, Communist or a member of the Kuomintang, asked about the foundation's financial state.

J. K. Choy, founder of the Chinese Culture Foundation, read a list of contributions which added up to $120,000. Of this total some $30,000 came from Chinatown. The San Francisco Foundation gave $45,000; the Rosenberg Foundation, $10,000; San Francisco Federal Savings and Loan, $20,830.

Choy pointed out that for the past eight years when the Chinese Culture Center was being developed, few people in Chinatown offered to help. He, Sam Wong, Joe Yuey and Howard Seeto provided

—Continued on Page 6

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# EDITORIAL

## *Minding the Needs*

Justice Enterprises and Holiday Inn understandably should be concerned with the unfavorable publicity their 27-story hotel on Kearny Street has been getting in San Francisco. Unfortunately, the press conference called by Justice

Unfortunately, the press conference called by Justice for the Chinese press showed the same kind of indifference and insensivity to the needs of the Chinese community that has been shown in the hiring records of construction companies involved in building the structure.

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Among these needs is the recruiting and training, on all levels, of Chinese employees for the Holiday Inn, the garage below, and the shops in the building.

Community representatives have tried to negotiate with Holiday Inn management on precisely this issue, yet they have been ignored or put off with "promises."

What Justice Enterprises and Holiday Inn must realize is that press conferences will not noticibly improve their images in the eyes of unemployed Chinese. They must meet with community representatives without further delay and show their good faith by taking affirmative steps toward meeting employment needs of the Chinese community, where, after all, the hotel is located.

## *Hopeful Sign*

Mayor Joseph Alioto is about to make key appointments to the Board of Supervisors and the Board of Education. The mayor has a choice, in his selections, of acting in the interest of equal and fair representation or following the century-old quota system.

The latest census shows that there are at least 70,000 Chinese—approximately 10 per cent of the total population—in San Francisco. Yet there has never been a Chinese to sit on either the Board of Supervisors or the Board of Education.

According to the traditional quota system, the Mayor should appoint an Irish Supervisor and a Catholic labor leader to the Board of Education.

Alioto publicly stated his intention *not* to abide by the quota tradition on KGO-TV August 24th. This is a step in the right direction.

We feel that the Mayor should now appoint one qualified Chinese to each board, ensuring that the Chinese community is given the voice in city affairs it has long deserved.

We urge readers to write the Mayor's Office supporting the appointment of Chinese to the open positions.

Abu in THE INDIAN EXPRESS, New Delhi

## Letters to the Editor

East/West

Title II of the 1950 Internal Security Act is doubtless an unhesitating example of not only Legisracist creativity but also politico-racist depravity; moreover, it is but one of many factors which serves to draw and establish an ungodly gap between democartic theory and practice. That the Legisracist thing runs contrary to civilised behaviour and ethics, that it should boldfacedly and without due regard to the factual condition of our yellow race express, nay, steadfastly support Yellowphobia, that its creators are but present-day practitioners of a concatenation of yellow peril theoreticians and philosophers, that it should single out our yellow peoples and accuse them—anticipatively and for the sake of "internal security," the touchstone of national security which is sworn to protect our yellow peoples—of a crime that has been neither committed nor contemplated, that its essence stinks of Kaiser Wilhelmism and Madison Grantism, that it reeks of projected aggression and exported subversion, that it should eat us to feed us, that it should bury a man today for he might *possibly* die tomorrow, that its very foundation should, in audacious face of itself, ask us to pledge our allegiance to a polity, a collectivity, a socio-political entity that is quite adament in its unwillingness to pledge its allegiance to us must, and for the last time, be brought to the attention of our yellow race. In a word: the thing is as offensive as a concroid lip thrown over a syphilitic glands penis.

This is not the time for scholarly essays; nor is it the time for political and racial naivete. On the contrary, an Analring has been literally thrust through our noses; and if we cannot sniff it for what it is, we shall but succeed in playing the coxcombs of a national and international tragedy which revolves round the coughing up of the blood and bones of the yellow race *by* the yellow race. And that a herd of barbarians, savages, and hyenas bay at the moon for our *intra*racial suicide and *inter*racial ignorance is no celebration of their own making, for it is we who have ordered the festival of yellow cannibals.

It seems always that yellow man is against yellow man; we cannot, however, assume that we are unique in this respect, for other races have devoured their own. But still, in the last analysis it is we who, whether Chinese slaughtering Chinese, Korean Korean, Vietnamese Vietnamese, or any combination of these multiplied a hundred times and forever among the many diverse nationalities which, taken together, are our Mongolian people, establish our own petty intraracial self-hatreds as the *true* legalising, and justifying, and legitimising pretext which serves to invite every scavenger in the jungle to our great meals. Perhaps this accounts for the white man's chorus: Life is cheap in Asia! We do less worse to you than do you to *your own*! For life is cheap in Asia! So it has come to this most outstandingly: Chinks despise Chinks and cannot w tell the world, for mutual t picking is the greatest achiev of yellow cannibalism; and a a mere handful of us rectal- ers, and good stacking of runs from the table vomitin dives lips-first into the bows Whitemanism, the agent of a succor that should void us c tively, for there still remain our yellow kinsmen who de that the scavengers be sa with hoof-licking, and tha meals, wretched as they are, theless are our own. We understand that, microcosmi Title II is the yellow peril macrocosmically, it is the y peril myth that has become China the catalyst, the yello verity, and on terms this favourable to our yellow race

A thimbleful of yellow Con ists and an arse-full of white have martyrised us already know this: the gap which sep democratic theory and prac the connecting link between ico-racist national and intern al policies. That we are the v of Yellowphobia we can accept. Should we hang tom or the next day, our political shall be a fanciful fraud, our crime our existence. But abo should we hang, let us do s dignity and courage.

Sincerely,
Eugene F. Wong
Danvers, Mass.

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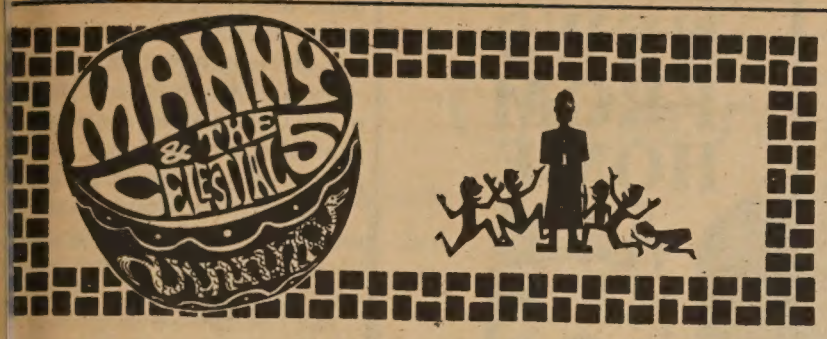


## HORSE STILL RUNNING

**By Manchester Fu**

The fight against "Lovely Ladies, Kind Gentlemen" is not a dead horse, although the Brotherhood of Artists' complaint filed with the Fair Employment Practice Commission in Los Angeles may take two years before the case is heard. But what BOA hopes to do in the meanwhile is to get the Oriental players together and mount a strong protest through the courts, media and public protests.

Wherever the musical play it will be picketed and the public informed of racial discrimination in the entertainment world, which is the case in "LLKG". What provoked the Asian actors to start BOA was that producer Herman Levin did not extend the courtesy of an interview or an audition to any Oriental actors who might qualified for the lead role of Sakini, the Okinawan interpreter.

Edwin Lester, director of the Civic Light Operas in Los Angeles and San Francisco which is presenting the musical, said in the Los Angeles Times that "Levin just liked Ken Nelson better than anyone else." And that was that. And who is to argue with the man who produced "My Fair Lady"?

Thus it is the attitude of producers that must be changed. Their thinking is still locked in the silent film era when there were few Oriental performers around. Outside of Sessue Hayakawa and Anna May Wong, who else was there. So you have Warner Oland and Roland Winter in their Panama hats and white linen suits. Caucasians cast in Oriental roles.

The height, or is it depth, of absurdity was casting Anita Ekberg as a Chinese woman in "Blood Alley". Blonde, pneumatic sex kitten Anita of "la Dolce Vita" fame. She replaced Jayne Mansfield when she had a problem with the wardrobe department. Couldn't find a cheongsam that fit. John Wayne who produced and starred in this memorable film once played "Genghis Khan", Fu Man Chu mustache and all. But our all time favorite Causcasian actor playing an Oriental role is Robert Morley. With his madman glazed eyeballs and edsel "O" mouth he can play any role.

And speaking of roles, the only parts available to an Asian for a long while werethat of a cook or a houseboy. Like Victor Sen Young cooking for the Cartwrights in "Bonanza" on the telly or the late Sammee Tong playing the houseboy in "Bachelor Father".

Outside of Keye Luke and Irene Tsu, can you think of any Asian that is able to make a living from from acting? Okay, there's Umeke, Shigeta and Soo. Featured players as Benton Fong, Richard Loo and Philip Ahn all own restaurants. All the others are waiters or drive a cab while waiting for the call from Central Casting.

Head of BOA is Mako, talented actor nominated for an Academy Award as supporting actor in "Sand Pebbles". BOA intends to remain as a permanent group to fight for jobs for minority group actors and to eliminate racial stereotypes in scripts. This it is doing by working with the Writers and Directors Guilds . . .

Frank Chin may pitch in on this end to organize the protest when "Lovely Ladies, Kind Gentlemen" opens November 8 at the Curran Theater. Meanwhile Frank wrote that he is not yet working on a film as was reported last week. Rather he is working on a book with Jeff Chan and Nathan Hale, interviewing Chinese actors and writers, producers and directors who have influenced the image of Chinese in films. Out of this Frank hopes to raise backing for a movie.

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THREE JOHN LEE'S IN SEARCH OF A PARAGRAPH: John Lee, the barber, is now the resident hair stylist at J. C. Penny. John has taken over the men's wig department at Penny. . . John Lee, owner of the Bok Ngai Jai print shop, has sold out and retired as the oldest printer in Chinatown. . . John Lee, SF State student and son of the late publisher-editor Dai Ming-Lee, has bought himself a camper and is off to see the U.S.A. . . .

# THE PAGE 3 PHOTO

## dennis wong

## Anniversary for Chinese newscaster

Samuel Chu Lin, the only television anchorman of Oriental extraction in the United States, has just celebrated one year at K O O L TV/AM/FM, Phoenix, Arizona (owned and operated by former cowboy movie star Gene Autry and millionaire cattle rancher Tom Chauncey). Nightly Chu Lin is seen on his own television news show. He also is a field reporter for other KOOL television newscasts. He is often heard on KCBS radio in the Bay Area and on KFWB radio in the Los Angeles market as a correspondent.

Chu Lin, a native of Mississippi, has worked for KCET-TV (Los Angeles), KFOG Radio (San Francisco, and NBC-TV Burbank. In Arizona, he is a free-lance writer for the local city publication *The Phoenix Magazine*. Recent stories covered by Chu Lin include the hijack of a TWA Airliner by a Phoenix man, the first radio reports from the Peruvian earthquake area (working with ham operators), and the investigation of big time sports names in a national gambling ring.

Chu Lin's immediate goal is to graduate to the San Francisco/Los Angeles market as a television newsman. He says, "a newsman must be judged on his ability and his aggressiveness and not the color of his skin. But there is an immediate need for more Orientals in broadcast journalism to point out the problems of the Orientals and their accomplishments. There is the need to present a wider view of the news."

Chu Lin's parents reside in Los Angeles. His father, George Chu Lin, is a long standing insurance agent for C. C. Wing (Occidental Life Insurance Company) based in San Francisco . . . and is the current head of the Four Brothers Association in Los Angeles.

## Film crafts recruit Asians

LOS ANGELES—The motion picture industry is seeking persons of Oriental heritage to register for a special program set up to bring racial minorities into the industry.

Charles S. Boren, executive vice-president of the Association of Motion Picture and Television Producers, reports that Orientals have been slow to register for the industry's new minority labor pool.

He said that special provisions in an agreement with the federal government allow for up to twenty per cent of minority man days worked under the agreement to be filled by Oriental and other racial minorities besides Negroes and Mexican-Americans.

There is no final date for registering for the minority labor pool which began April 1 this year and, with specific exceptions, will remain in effect for two years.

The purpose of the minority labor pool is to build up, over that two-year period, minority employment in certain crafts of the movie industry.

Movie makers have agreed to hire two persons from the minority pool out of every seven persons hired in nine categories of work.

Those categories are camera, sound, costume, film editing, grips, laborers, lamp operators, make-up and hairstyling, and propmaking.

Applications may be filed in person at the Association of Motion Picture and Television Producers, 8480 Beverly Blvd., Hollywood, Room 21.

## Civil Service hassle over, Chinese appointed

LOS ANGELES—Edward Lee, a Chinese-American who placed first on a recent promotional civil service examination for a position as chief sanitarian, was appointed to the position in the Firestone-Willowbrook Section, it was announced last week by Walter Wilson, director of the County Bureau of Environmental Sanitation.

Lee's appointment came after some controversy when the position, which was first open in the East Los Angeles Health Office, was rumored as going to a Mexican-American who placed twenty-sixth in the exam, because of pressure from the Spanish-speaking community for a bilingual director.

The Chinese-American Citizens Alliance sent a night telegram protest to Supervisor Ernest A. Debs earlier this month regarding the Lee case.

The East Los Angeles appointment still has not been made. Richard White, chief deputy for Supervisor Debs, said recently that a Spanish-speaking chief sanitarian was thought desirable for the post.

He admitted that it was probably a mistake not to have included the Spanish-speaking requirement in the civil service exam before it was announced, "but it was a routine promotional exam. If it were one being made up for recruiting new people, I think we would have included the bilingual requirement," he explained.

"At any rate, I went over the results, and there were only six or seven points separating the top scorer from the twenty-sixth man," he said.

# CHINESE WORD-A-DAY

BY GORDON LEW

Cantonese **W-AWNG** Rhyme with LONG

Mandarin **WANG**

**Instead of the general's stars, the Chinese "king" has sergeant's stripes.**

**Once a Chinese minister controlled the entire country without the king's knowing it.**

**The story goes that a midget came and asked for an audience with the king.**

**"Your majesty, my dream has come true."**

**"What dream?" inquired the king.**

**"I dream of an oven, and now I am in your presence," answered the midget.**

**The king was angry and said,**

**"When you are to see me, you are supposed to dream of the sun. Why do you dream of an oven?"**

**"Well," the midget replied, "the sun shines everywhere, and no one can stop its light. For the same reason the head of the State rules everywhere, and no one can restrain his power. Therefore, in dreams the sun is said to represent the power of the king. It only takes one man to stand in front of the oven to put everybody else in the dark. I wonder then, is there anyone blocking your majesty's light?"**

# 'Probation' for Galileo principal

James Kearney is back in the driver's seat as acting principal at Galileo High School. There is a string attached, however. The Board of Education, in making the reappointment, passed a resolution stating that all acting appointments were made on a day to day basis and that they were not to exceed one term.

Even so, representatives from the Chinatown - North Beach District Council and The Association of Chinese Teachers protested the reappointment of Kearney.

Superintendent Thomas A. Shaheen, who recommended the appointment, said it amounted to probation for Kearney who has been the target of community groups in Chinatown but is supported by the Galileo faculty and the Chinese Six Companies.

Kearney's appointment is for not more than one term as acting principal, under the resolution passed last night by the board.

Shaheen emphasized that the reappointment — it was the same as one originally made by Supt. Robert E. Jenkins last June — did not reflect either for or against Kearney. Shaheen said it was made to give the superintendent a chance to evaluate for himself what kind of principal Kearney was.

Kearney has been criticized by community groups in Chinatown for allegedly being unresponsive to their desires and for the high number of suspensions at Galileo. His defenders have maintained that he has kept order at the school, made faculty morale high and that Galileo students have achieved a good record.

# Chinatown food stamps

Over three dozen Chinatown food dealers are now participating in the Food Stamp Program. This four-year-old program gives low income families the opportunity to buy food coupons with the amount of money they normally would be expected to spend for food. The Department of Social Services certifies eligibility of participants and finances the cost of certification and sales of coupons.

Since the program's inception, participants have paid out $10,385,002, and received coupons worth $15,131,247, according to Ronald Born, general manager of Department of Social Services, and Marshall Lowe, in charge of the United States Department of Agriculture's Food and Nutrition Service office in San Francisco.

The program during June 1 involved 29,135 persons, compared with 1,455 the first month of operation, September, 1966.

The Food Stamp program is completely voluntary. Grocer cooperation is also voluntary and officials say that cooperation of food retailers in San Francisco has helped the program operate effectively.

Information on the Food Stamp program is available from the San Francisco Department of Social Services, 1360 Mission Street, phone 558-2291.

There are 820 grocers in San Francisco authorized to accept food coupons.

Listed here are the thirty-six located in Chinatown:

**Dupont Market**
**Eldorado Meats**
**Look Sing Grocery**
**Fortune Bakery**
**Fu Lung Co.**
**Gourmet King**
**Hong Sang Market**
**Hong Wo Co.**
**Kung Yuen Co.**
**Hong Seng Market**
**Lun Wah Market**
**Man Ley Produce**
**Pacific Grocery**
**Mason Grocery**
**Ping Yuen Market**
**Sam Lung Co.**
**Shew Kee Co.**
**Stockton Meats**
**Sun Sang Market**
**Taft Meats**
**Top Quality Meats**
**Wah Hing Co.**
**Hop Yick Meats**
**Wo Soon Market**
**Fair Trade Co.**
**Art & Tom Co.**
**Chuck Lee Co.**
**Chung Fat Co.**
**Gim Fat Co.**
**Kowloon Pastries**
**Kwong Chun Co.**
**Moon John Co.**
**Shing Chong Co.**
**Wing Duck Co.**
**Wo Kee Co.**
**Yut Sing Co.**
**Sang Wo Co.**

TING,
The Caldron

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*Ting/The Caldron* explores what it means to be Chinese in the United States. Sections include history and commentary, poetry in calligraphy and translation, art in the form of paintings and photographs, and an article on Tai Chi Chuan.

Edited by Glide's Nick Harvey, *Ting/The Caldron* reveals the tensions of a culture caught between two worlds, a culture with a unique identity unsuspected by the parent city, and just being discovered by its own people.

Contributors are: Choy Kam-Man, William T. R. Chung, Loni Ding, Christa Fleischmann, Madeline Fu, Paul Pei-Jen Hau, Kai-Yu Hsu, Kem Lee, Ruby Lee, Lorna Logan, Chin-San Long, Irene Poon, Kenneth Rexroth, Gary Snyder, Lily Tom, Tseng Ta-Yu, L. Ling-Chi Wang, J. Feisheng Wong, Lui-Sang Wong, Nanying Stella Wong, and Victor Wong.

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# China reinterprets Buddhism

**By Yang Ming-che**

iddhism entered China from India in the early years of the Christian era. It was already a mature and complex religion and was to have a strong and ring influence on both Chinese philosophy and enous religious belief. . Within a few centuries, dhism had taken its place as one of the Three hings. The other two were Confucianism and sm.

Basic to Buddhist belief are the Four Noble hs: (1) all life is sorrowful, (2) sorrow is due to e, (3) sorrow can be ended only by termination esire, and (4) desire can be conquered only by pline and a high level of moral conduct. The d is not only sorrowful but also transient and ess. There is no salvation without understanding ese truths. Out of his appetites, man will suffer cause others to suffer.

All things in the universe are a constantly ging composite of form and matter, sensations, eptions, psychic dispositions and conscious thought. act or word of the individual interacts with the constituents in an endless process that extends into th (a destiny which seemingly contradicts Bud-n's rejection of a soul). Rebirth is brought to an only by achieving Nirvana, in which the individual onality ceases to exist. These were doctrines of Hinayana school.

But beginning in the first century A.D., the ayana school emerged to offer salvation to all. ayana is the so-called Greater Vehicle school, while yana is the Lesser Vehicle (in terms of the num-afforded hope of salvation). Mahayana was sented as the completed essence of Buddhism that been revealed only to the Buddha's spiritually ad-ed followers. Siddhartha Gautama became a ity accompanied by a pantheon of buddhas and isattvas in the Mahayana system. The bodhisattva eings of Wisdom") were first conceived as previous rnations of the Buddha. A later belief was that r Buddhas would follow.

Buddhism teaches that there are three types of ect beings. These are Buddhas, who perceive the a and teach it to others; pratyekabuddhas, private dhas who perceive the truth but do not share it; arhats, "worthies" who learned the truth from rs and achieved Nirvana. Gradually the idealism Buddhism was transferred from the arhats to the isattvas, who unselfishly rejected Nirvana to stay world of suffering in order to help others. This is overriding distinction between the Mahayana and older Hinayana.

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Buddha himself was not acting selfishly in passing Nirvana. Gautama was not human; he was the ifestation of a spiritual being with bodies of nce, Bliss and Magic Transformation. Only the came to earth. The body of Essence was identified Nirvana and became a kind of World Soul. The of Bliss was an emanation that dwelt forever in ven as a sort of supreme deity. It was from north-ern India that Mahayana or Mahayana-style Bud-n was imported into China.

As Buddhism spread from India, it carried Indian re with it: writing, literature and philosophy as as religion. But not to China, which already had f these in a highly developed stage. Furthermore, dhism had to compete with mature Chinese systems ligion and philosophy and was often resisted.

At first Buddha was accepted as a demi-god on order of the Yellow Emperor and Lao Tzu, the philosopher who was believed to have attained immortality. At the time, the Chinese were interested in elixirs conferring immortality and in levitation and other magic experiences. They wanted to know of any contribution that might be made by Buddhism and soon found that the imported religion had a powerful appeal to the intuitive faculties. Early Buddhist missionaries found that the portions of the Buddhist scriptures with prescriptions for magic were of primary interest to the Chinese and translated them.

Subsequently there was a tendency toward metaphysical speculation. Buddhism made good material. Buddhism was reinterpreted in neo-Taoist terms and for a time its Indian origins were all but forgotten. The basic problem in the early days was to make Buddhism palatable to the Chinese and to explain away inconsistencies with extant Chinese practice and belief. One work, *The Disposition of Error,* attributed to Mou Tzu, is an answer to the polemical writings that were attacking Buddhism in the fifth and sixth centuries. The author took the position that there is no conflict between being a good Chinese and a good Buddhist and claimed that the great truths of Confucianism and Taoism were also those of Buddhism. These are excerpts:

Why is Buddhism not mentioned in the Chinese classics?—"The questioner said: If the way of the Buddha is the greatest and most venerable of ways, why did Yao, Shun, the Duke of Chou and Confucius not practice it? In the seven Classics, one sees no mention of it. You, sir, are fond of the *Book of Odes* and the *Book of History,* and you take pleasure in rites and music. Why, then, do you love the way of the Buddha and rejoice in outlandish arts? Can they exceed the Classics and commentaries and beautify the accomplishments of the sages? Permit the liberty, sir, of advising you to reject them.

"Mou Tzu said: All written works need not necessarily be the words of Confucius, and all medicine does not necessarily consist of the formulae of P'ien-ch'ueh (the famous physician). What accords with principle is to be followed, what heals the sick is good. The gentleman-scholar draws widely on all forms of good and thereby benefits his character. Tzu-kung (a disciple of Confucius) said, 'Did the Master have a permanent teacher?' Yao served Yin Shou, Shun served Wu-Ch'eng, the Duke of Chou learned from Lu Wang and Confucius learned from Lao Tzu. And none of these teachers is mentioned in the seven Classics. Although these four teachers were sages, to compare them to the Buddha would be like comparing a white deer to a unicorn, or a swallow to a phoenix. Yao, Shun, the Duke of Chou and Confucius learned even from such teachers as these. How much less, then, may one reject the Buddha, whose distinguishing marks are extraordinary and whose superhuman powers know no bounds! How may one reject him and refuse to learn from him? The records and teachings of the Five Classics do not contain everything. Even if the Buddha is not mentioned in them, what occasion is there for suspicion?"

◇ ◇ ◇

Death and rebirth. (Chinese ancestor worship held that the souls of the deceased had to be offered food and drink. Confucianism accepted the ritual but tended to doubt the existence of spirits and of the soul. Buddhists denied the soul but accepted transmigration. The Chinese thereupon modified Buddhism to project belief in an individual soul that passed from one body to another until the attainment of enlightenment.) "The questioner said: The Buddhists say that after a man dies he will be reborn. I do not believe in the truth of these words.

"Mou Tzu said: The spirit never perishes. Only the body decays. The body is like the roots and leaves of the five grains, the spirit is like the seeds and kernels of the five grains. When the roots and leaves come forth, they inevitably die. But do the seeds and kernels perish? Only the body of one who has achieved the Way perishes.

Why should a Chinese allow himself to be influenced by Indian ways? "The questioner said: Confucius said, 'The barbarians with a ruler are not so good as the Chinese without one.' Mencius criticized Ch'en Hsiang for rejecting his own education to adopt the ways of Hsu Hsing (a foreign teacher), saying, 'I have heard of using what is Chinese to change what is barbarian, but I have never heard of using what is barbarian to change what is Chinese.' You sir, at the age of 20 learned the Way of Yao, Shun, Confucius and the Duke of Chou. But now you have rejected them and instead have taken up the arts of the barbarians. Is this not a great error?

"Mou Tzu said: What Confucius said was meant to rectify the way of the world, and what Mencius said was meant to deplore onesidedness. Of old, when Confucius was thinking of taking residence among the nine barbarian nations, he said, 'If a gentleman-scholar dwells in their midst, what baseness can there be among them?' The Commentary says, 'The north polar star is in the center of heaven and to the north of man.' From this one can see that the land of China is not necessarily situated under the center of heaven. According to the Buddhist scriptures, above, below and all around, all beings containing blood belong to the Buddha-clan. Therefore I revere and study these scriptures. Why should I reject the Way of Yao, Shun, Confucius and the Duke of Chou? Gold and jade do not harm each other. You say that another is in error when it is you yourself who err."

Why does Mou Tzu support his contentions for secular rather than Buddhist literature?—"The questioner said: You, sir, say that the scriptures are like the rivers and the sea, their phrases like brocade and embroidery. Why, then, do you not draw on the Buddhist scriptures to answer my questions? Why instead do you refer to the book of *Odes* and *History,* joining together things that are different to make them appear the same?

"Mou Tzu said: I have quoted those things, sir, which I knew you would understand. Had I preached the words of the Buddhist scriptures or discussed the essence of nonaction, it would have been like speaking to a blind man of the five colors or playing the five sounds to a deaf man."

**Continued next week.**

# Dragon Carving

by George W. Kent

*The Specialist*

Many a young college student—or high school student, for that matter—comes into his teacher's or professor's office wondering, seriously, what he or she "ought to be" or "ought to major in." Often the student is in, or on the point of, tears! The teacher or professor must understand. This is not some kind of put on. It is, more than likely, the result of pressure from parents and school "counselors" to shape up and decide your whole career as soon and as definitely as possibled Such pressure is harmful, sometimes disastrous.

Learning and experience—which mean almost the same thing—are lifelong affairs. Decisions should be made on the basis of the most experience and wisdom that can be brought to bear on them. How, then, can a young person just entering college decide intelligently what he wants to do with the rest of his life?! It is the same as asking a person who has never before tasted a variety of foods to enter a supermarket, pick up the first two or three items off the first display table, taste them, and make a commitment to a lifelong "favorite" kind of food! It takes time and will to experience the opportunities offered by the world outside.

The choice of a goal or career should be put off as long as possible and made only after the widest possible exposure to the opportunities that really exist.

And in the selection of this goal or career, the element of *personal satisfaction* should be weighed as fully as the monetary or other material rewards offered by any particular career.

The truth is, and every body really knows it, that most people either hate or are at least bored with their everyday jobs and routines. But they say they "put up" with it. Why, may I ask, should future generations be asked to "put up" with less than meaningful and satisfactory lives?! Why should they be forced into repeating their elders' mistakes?

The "now" generation, it seems, is not likely to settle for that.

★ ★ ★

You go to see your doctor because you have a pain somewhere. But you had better be careful that the pain or misery is located within his area of specialty or he'll send you somewhere else. Don't tell your psychiatrist that you have a headache. You'll have to have sense enough to take an aspirin yourself.

We have entered into the new barbarism of the "specialist." Professional people make a big point of telling you that they are this or that kind of specialist. There seems to be a very real feeling of status about being a specialist. In fact, one is almost embarrassed not to be one.

In the Forties, just after World War II, and in the Fifties, as well, Oriental students went abroad to American or European universities to become specialists in, more than anything else, the physical sciences. Now, at the turn of the Seventies, you hear not infrequently the epithet " "slide rule freak" applied to narrowly educated technicians. The thought is growing that one cannot lunge ahead full steam without regard to the wider meaning, the total implications, and the consequences of his professional activity or "specialty."

What the beginning college student really needs is the *broadest* education possible. There is a new rush into the humanities. Psychologists are now talking about poetry, biologists are talking about religion. The political "radicals" are coming out of English departments and theological seminaries!

Somehow, though, the counselors in our high schools, and, above all, the parents of this generation of students know nothing of this, and even seem unwilling to open their eyes! The days when the West meant "science" and the East meant the "spiritual" are ending before our eyes.

Witness the social sciences graduate student with the *I Ching* under his arm!

# Trade Center

*–Continued from page 1*

the $10,000 for the initial study to get the center started.

The seventy-eight-year-old banker said that another $150,000 is needed to complete the center's interior and furnishings and that Chinatown alone could not raise the fund.

Redevelopment director Herman asked if anyone in the room would volunteer to head the fund drive for the needed sum. No one responded.

Sam Wong, foundation treasurer who donated $2,500 to the foundation, kidded Hum, "You haven't given a dollar. Would you give five dollars?"

One reason why money was slow coming in, according to Wong, was because of a rumor being spread that "the foundation would collapse and Taiwan would take over."

Wong asked the consul general to comment on the report that Taiwan was withholding $20,000 which was earmarked as a gift to the foundation because it was not happy with some members on the foundation board. This was reported in the Truth Semi-Weekly, a local Chinese paper.

Consul General Chou vigorously denied the story and said that R O C has discussed the grant but had not reached a final decision. The Taiwan government could not possibly take over the cultural center control, since it was a nonprofit organization duly chartered in this country.

Before the meeting ended, Choy announced that the foundation was open to all. "We operate according to by-laws. We exclude no one," he emphasized.

# HK artist shown in Los Angeles

LOS ANGELES — Hong Kong-born Kwok Wai Lau is presenting his first Los Angeles one-man show in his studio-gallery at 601 S. New Hampshire.

Entitled "Hong Kong Through My Eyes," the exhibit ranges impressions of the city which ture the colorful vitality and c sion of the busy streets, to in tive figure studies treated wit objectivity of a designer's eye neither personal nor emotiona fresh, facile abstractions, bri with primary colors and ren with the calligraphic s k i l might expect of an artist sch in the traditional Chinese m

Although at times raw and whelming, the colors nevert reflect the exuberant spirit c painter and his joyful retu Hong Kong after a thirtee absence.

Lau's distinguished career with disciplined traditional in tion by his father, who taug the International Art Schoo was considered one of the best Chinese painters of his Lau then came to the United in 1953 and graduated fro Art Institute of Chicago in where his exposure to the m masters and the contem idiom influenced his work.

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n E. Willmott, *The Chinese bodia*, (Vancouver, Univ. of Columbia, 1967), 132 pp.,

those of us who were reared . Chinatowns, and attended e language schools prior to War II, how often were we led of our status as being as Chinese ("Wah Kue," Bow")? Yet few of us, then , were fully aware that there erseas Chinese in many parts world, predominantly in ast Asia. In what manner s migration from China de-

Stanford M. Lyman, in his tation at the Chinese Historiciety's anniversary dinner in y, stated significantly: "The of the Chinese, as I see it, has seen in terms of a great g out from China. In biblical it would be called a *diaspora*, ming out and spreading out people." He further indicathe Chinese coming to Amerthe middle of the 19th y were really part of a great wide migration movement." was it that out ancestors in chose to emigrate to the U.S. than to Thailand, Mexico, i, Australia, Canada, or Cam-How do I happen to be in S. today, myself?

momentary relief for some who are struggling in this land ortunity, it would be helpful w how our compatriots are in other countries. A wider ctive can be gained by come analysis—finding contrasts rallels, and the explanations em. Reviews of books on e in London, Australia, and ealand have appeared in this n.

erous writers and scholars cited with enthusiasm the books and articles that have published recently concern-

look Books

by Charles Chuck Chan

# The Chinese in Cambodia

ing the Chinese in Southeast Asia. Such publications have been long overdue, considering the great role they have in the economies of most of the countries in that area. The book in review is one of the latest, a timely one for consideration.

Cambodia is the European name for Kambuja, derived from Kambu, the mythical founder of the Khmer, or "Cambodian" ethnic group. In 1967, eighty-five per cent of the kingdom's population are Khmer, and the largest minority group are the Chinese and Vietnamese, each constituting nearly seven per cent.

This book is a scholarly survey, made in the years 1962-1963, of the place of the Chinese in the Kingdom of Cambodia. Heretofore, very little has been written about them. It was published in 1967, and thus it does not cover the current situation in that war-torn country.

Dr. Willmott, a Canadian citizen, was born in Chengtu, China in 1932. He received his Ph.D. from the London School of Economics in 1964, and is presently Associate Professor of Anthropology and Lecturer in Asian Studies in the University of British Columbia. Among his published articles is "Chinese Clan Associations in Vancouver." His study, *The Political Structure of the Chinese in Cambodia*, is to be published in the fall.

The book in review has the following chapters relative to the Chinese in Cambodia: (1) demographic features; (2) ethnic status; (3) economic position; (4) legal status; (5) social organization, and (6) emerging and merging elites. He examined Chinese society in light of the three periods of Cambodia: the pre-French kingdom, the era of French Protectorate (1884-1953), and the contemporary period of independence.

The Chinese population is composed of five major sub- or speech-groups distinguishable by language, place of origin in China, and some cultural traits: Teochiu, Cantonese, Hainanese, Hakka from Swatow, and Hokkien from Fukien. About one-third of the Chinese live in Phnom-Penh, the capital and largest city of Cambodia. In the past, rather than identifying themselves overall as being Chinese, the Chinese placed emphasis upon the cultural difference among the speech-groups. This was fortified by the system of indirect rule enforced by the Cambodian kings whereby one member of each speech-group was responsible for law and order among its members. This in essence was the congregation system legalized later by the French for all of French Indo-China; it has been abolished since the Independence.

The author feels that the relations between the Khmer and the Chinese are probably better than in any other countries in Southeast Asia. There is no record of the severe anti-Chinese riots and massacres similar to those in other countries in the past. Among the explanations for the cordial relations are:

1. Much antagonism has been vented toward another large minority group, the Vietnamese;

2. Cambodia does not have a Khmer middle class to compete with the Chinese commercial class;

3. Many Chinese have totally assimilated Khmer culture and society, and intermarriages are frequent.

The Chinese form the economic middle class in Cambodia as they are engaged in ninety per cent of its commerce and ninety-five per cent of its merchandizing. Even the Chinese farmers who principally specialize in pepper and market gardening are engaged in commerce; unlike the Khmer peasants, the food grown is for sale rather than consumption. However, since the country's independence, eighteen occupations have been restricted to Cambodian nationals, and many Chinese have been replaced by Khmer. In addition, seventy per cent of all employees in any company must be of Cambodian nationality.

The last chapter concerning the emerging and merging of the Chinese with the elites is most interesting. For some time a high degree of intermarriages has been prevalent between the wealthier Chinese merchants and the Cambodian aristocracy. In 1963, the nine richest men in Cambodia were Chinese, and they were among the most powerful economic leaders in the country. Since the independence, such merchants have left the Chinese community and extended their power in wider areas. They belong to the new Sino-Cambodian upper class. Because of their power and prestige, they are placed below the royal family in the hierarchy of Cambodian society.

For a decade, the Cambodian foreign policy has been that of neutrality. Understandably, this policy is supported by the Chinese as stability is good for business. However, the current war has undoubtedly placed such businessmen in a precarious situation. As for their attitude toward Communist China, they may express sympathy and admiration, but would not contemplate living under such a regime.

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對聯集

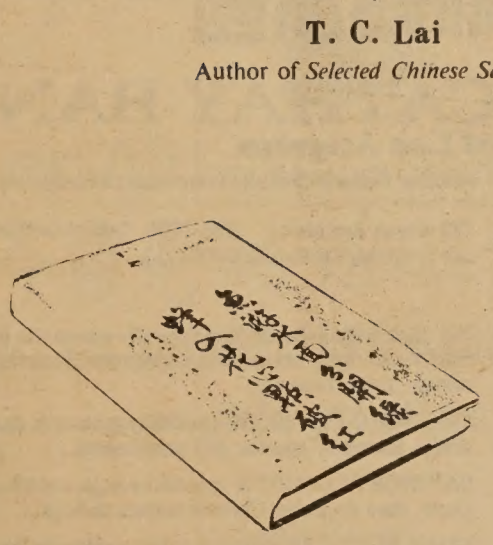
CHINESE COUPLETS

Translated and Annotated

by

T. C. Lai

Author of *Selected Chinese Sayings*



The azure sky mingles with the water
and the water joins with the sky —
sky and water in one colour;
The clear moon shines on the frost
and the frost reflects the moon —
moon and frost exchange brightness.

This is probably the first time that a collection of Chinese couplets has been translated and published. The composition of antithetical couplets was for a long time a popular pastime in China and one can still see them adorning pavilions at scenic spots, pillars of temples, interiors of restaurants, public places, and private houses everywhere. . . . Even on the Chinese mainland today, where old traditions were extensively renounced, this art has not died out, and newly composed couplets can be observed in many places.

I wish to take here the opportunity of congratulating the author for introducing to the English-reading public a literary form uniquely Chinese. This is indeed a considerable contribution, and it remains for me to hope that, as a result, more scholarship will be devoted to this aspect of Chinese literature, which is so characteristic of the genius of the language.

*(from the introduction by Ma Meng,*
*Professor of Chinese, University of Hong Kong)*

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# FORUM

## The Culture Center and foreign control

By Ling-chi Wang

In answer to a question on whether the Chinese Culture Center should be controlled by a foreign government, M. Justin Herman, controversial executive director of S.F. Redevelopment Agency, gave an unequivocal "no!" The question was raised on a KGO-TV program, "On the Spot," on August 2.

The background of this question was a rumor in the Chinese community that some foreign government was trying to gain control of the Center because certain members of the board of directors were considered politically undesirable and embarrassing to the foreign government. The rumor was based on still another rumor that "the head of the Culture Center," more than a year ago, requested the Taiwan government, through its Consul-General Chak Yin-Sau, to lend out a number of ancient art objects and to assist the Center financially. This rumor led to yet a third rumor, which was published in *Truth Semi-Weekly* on May 4, 1970. The account reads in part as follows:

"Last month, there was someone who presented a strong protest to the government (in Taiwan) against its financial assistance to the Center. The reasons for this protest are: (1) Amongst the Board of Directors of the Center, there are several persons whose political thinking and standing are doubtful as they sometimes voiced unfavorable comments against the government. Although they might not be leftists, they certainly are not royalists. (2) The leaders of Chinese Consolidated Benevolent Association and other big Chinese organizations are excluded.

"In view of the above-mentioned reasons, the protester requested the government to demand the reorganization of the board of directors of the Culture Center and also to be cooperative with other Chinese organizations. Otherwise the government should withdraw its promised assistance. The protester further pointed out that if the government ignores his request, it will create greater division amongst the Chinese community in the U.S.

"An emergency meeting was immediately called by the related government agencies to consider this serious protest. After the meeting, it was concluded that the allegations were founded. It was, therefore, decided to notify the Chinese Culture Center and to request its Board to be reorganized and also to be cooperative with other Chinese organizations. Whether the official dispatch has been sent or not, and what is Culture Center's reaction, it is not yet known."

Exactly who the "protester" was, the newspaper article never identified. Nor did it mention how a "greater division amongst the Chinese community in the U.S." would be created. J. K. Choy, president of the Chinese Culture Foundation, denied ever making any request for foreign assistance, and George Davis, chairman of the board of directors of the foundation, said that no offer had been made to the Center either.

Justine Herman was linked partially to these rumors through his unlawful "free flight" on Chinese Airlines to Formosa on February 28, in his own words, "to collect art objects for the city's Culture and Trade Center." (The legality of the flight was raised by Assemblyman John Burton; State Attorney General on August 11 ruled that Herman violated the state constitution.) Since the officials of the Culture Center have never made any requests from Taiwan and have never authorized Herman to act on their behalf, the objective of Herman's trip to Taiwan had nothing to do with the Center.

* * *

Whatever agreement was made in Taiwan, it was made between the Taiwan government and Herman. To clear the air of suspicion and to dispel any further rumor, maybe Herman should disclose the agreements he made in Taiwan and what conditions govern these agreements. As for the question on the composition of the Culture Foundation, it is governed by its own bylaws; membership and the board of directors maintain and operate the affairs of the Foundation.

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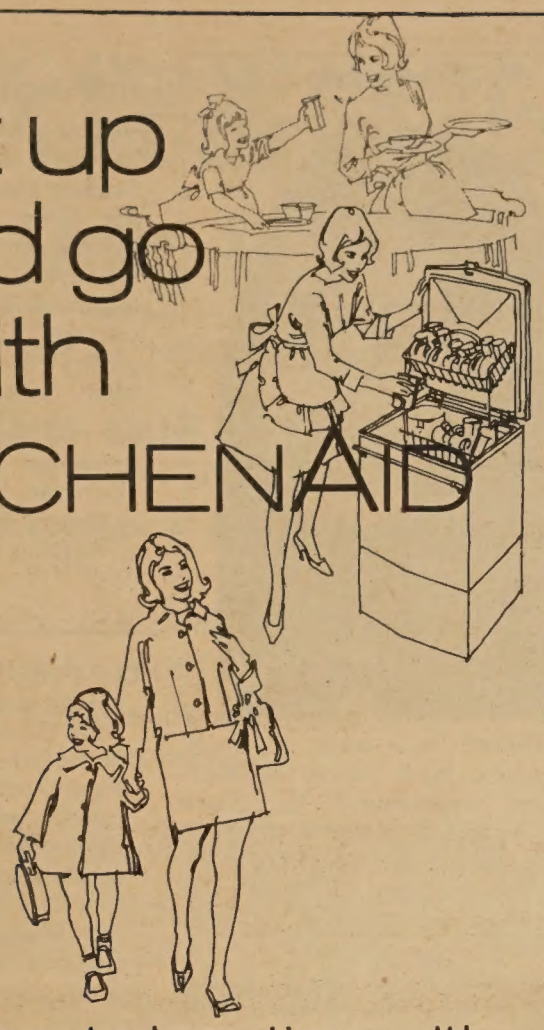

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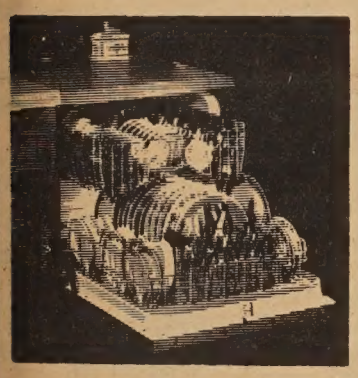

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# Lee acting president at Boston Univ.

BOSTON — Calvin B. T. Lee, dean of Boston University's College of Liberal Arts, will serve as acting president of the university this fall. The appointment was announced recently by Hans H. Estin, chairman of the BU board of trustees.

Lee, 36, came to BU two years ago from the U. S. Office of Education's Bureau of Higher Education. He is also a former assistant dean and professor of government at Columbia University, and practiced corporate, trust and estate law for three years with the firm of Emmet, Marvin & Martin in New York.

While at Columbia, Lee drew up and directed a pioneering extra-curricular program to involve students in community affairs. Dubbed the Citizenship Program, it became one of the most important activities on the Columbia campus, placing student volunteers in a variety of community and governmental work. The program has since been imitated at many other colleges.

At the U. S. Office of Education, Lee served as assistant director of the Division of College Support. In this capacity, he aided in the development and implementation of numerous federal programs providing aid to higher education.

In addition, Lee has served as a staff associate at the American Council on Education. While at ACE, he planned the organization's annual meeting on the theme of "Improving College Teaching: Aids and Impediments."

A native of New York City, Lee earned his bachelor of arts and law degrees at Columbia, and holds master of laws and doctor of juridical science degrees from New York University. While attending college and law school, Lee worked full time as general manager of his family's Chinese restaurant, the oldest in New York.

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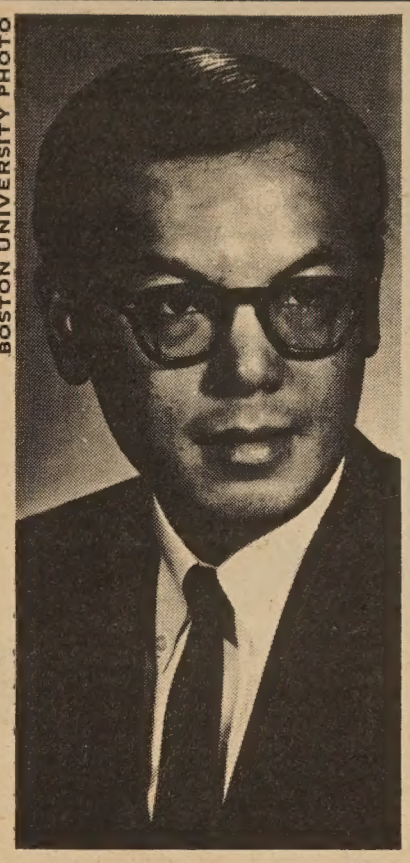

Calvin B. T. Lee

Lee and his wife, the former Beverly Song, live with their two sons, Christopher and Craig, in West Newton, Mass.

Lee is the author of numerous articles and books. His books include *Chinese Cooking for American Kitchens, Chinatown, U. S. A.,* and *One Man, One Vote.* In addition, he has edited and contributed to two major books published by the American Council on Education: *Improving College Teaching* and *Whose Goals for American Higher Education.* Lee's latest book, *The Campus Scene,* 1900-1970, is scheduled for publication in the fall.

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# Chinese store honored by Amador County

PLYMOUTH, Calif.—A store here said to have been built by a Chinese known as "Old Ming" in the late 1870s, was honored earlier this month with the dedication of a plaque which will permanently label the building as "The Chinese Store."

The store, located on the old Plymouth-Sacramento Road, is uniquely constructed of brick and undressed fieldstone, utilizing gracefully forged S-shaped irons and truss rods to secure the walls and ceiling joists. A shake roof was hand-split and applied by current owner Martin Lubenko to assure that the building is preserved in its natural state.

The plaque was accepted by Phillip P. Choy, president of the Chinese Historical Society of America, following an address by Joseph H. Won, a noted historian of the Chinese in California.

Dedication of the plaque was by the Amador County board of supervisors through the Amador County Landmarks Advisory Committee and the Amador County Bicentennial Committee.

# Taiwan traders will meet in Los Angeles

LOS ANGELES—Preparations are under way for the convention of the Eighth World Chinese Traders Conference scheduled to take place here next May.

The Overseas Chinese Affairs Commission in Taiwan is in charge of the preparatory work. It will be assisted by preparatory and steering committees being formed within the Chinese Consolidated Benevolence Association and the Los Angeles General Chamber of Commerce, as well as Chinese business leaders in San Francisco, New York, Chicago, Houston, Seattle and Hawaii.

The conference will be the first one held outside Asia.

Main topics of discussion at the five-day conference will be promotion of foreign trade and technical cooperation between the Republic of China and the United States.

After the conference, the delegates will hold panel discussions with American businessmen on the promotion of trade between the two countries.

An exhibition of Chinese products designed to promote foreign sales will be held during the conference. It will be coordinated with Pacific Trade Week.

On display at the exhibition will be foodstuffs (including canned goods, tobacco, wine and tea), handicrafts, textiles, plywood, electronic parts, electrical appliances, rubber products, garments, footwear, household appliances, hardware, yachts, wigs and pharmaceuticals.

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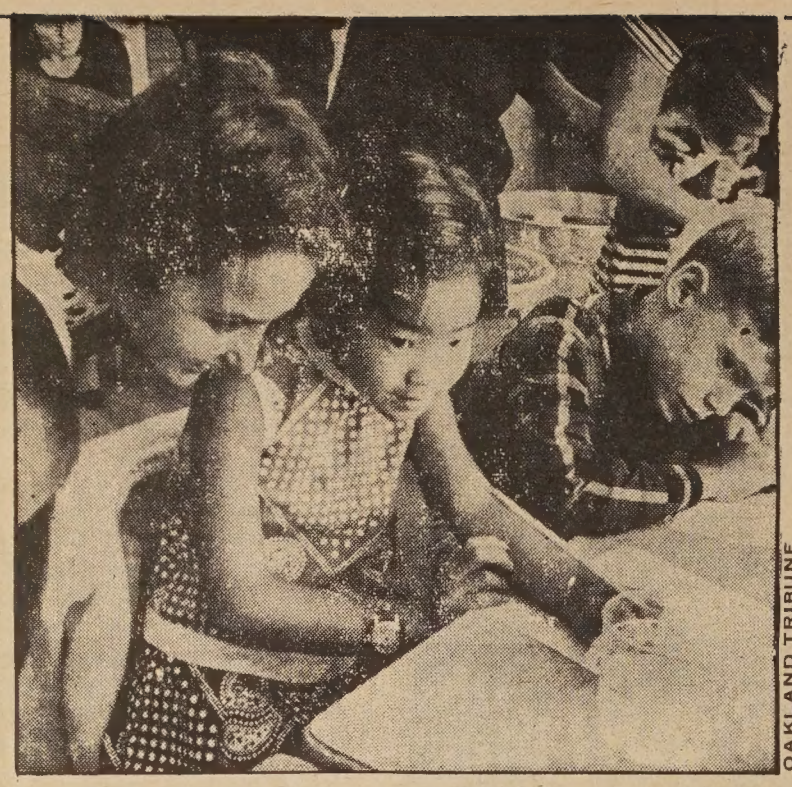


OAKLAND TRIBUNE

*Carolyn Kong and science teacher Mrs. James Lansche.*

## Young scientists

An Elementary Science Study program for 25 eager Eastbay children is being held at Webster Elementary School. This demonstration class not only serves as a learning program for the youngsters, but actually is a training program for 46 elementary school teachers.

The youngsters are raising crayfish, experimenting with clay boats, making mobiles and growing plants. Involved in this program are the Oakland Junior League, Oakland Public Schools, National Science Foundation and the College of the Holy Names.

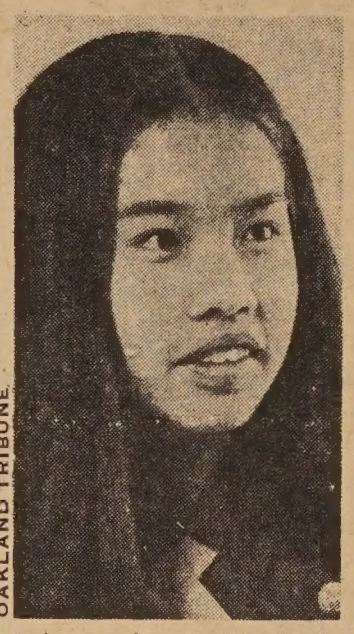
# NEWS NOTES

## Symphony winners

Dorian Ho, 15, pianist from Daly City, was one of two winners of the 1970 auditions of the California Youth Symphony Orchestra conducted by Aaron Sten.

Both young artists will be soloists in concertos during the 1970-'71 season of the orchestra which begins Oct. 18 in San Mateo.

## Troop trip



OAKLAND TRIBUNE

Babette Jee, a senior at John F. Kennedy High School in Richmond, was among 23 Girl Scouts of Richmond Troop 2195 who have recently returned from a 25-day tour of Japan. A "must" visit for them was Shimada, the home of their "sister city troop."

In addition to regular community activities and various projects, the girls have been busy with raising funds for the trip for four years.

## Fund-raiser

OAKLAND—Billed as a "pleasant evening of dinner and wine and entertainment," a testimonial dinner honoring Assemblywoman March K. Fong will be held on Friday, Sept. 11, at the Oakland Hilton.

Featured speaker at the dinner will be Charles A. O'Brien, Democratic nominee for Attorney General. Assemblyman Willie L. Brown will serve as Master of Ceremonies.

Dinner tickets are $35 per person with the proceeds to be used to help in Assemblywoman Fong's re-election campaign. For information call (415) 562-1516.

## Fantasies and rituals

The San Francisco Dancers Workshop is offering a new series of classes in the evening at their studio at 321 Divisadero St. in San Francisco, Monday, Tuesday and Wednesday evenings beginning Sept. 14.

These classes will focus on return to a natural basis for movement. According to the teachers: "We will use the techniques of organic body movement, drumming, and improvisations to externalize the vital feelings common to people of all races and backgrounds. Based on our work together, we will create rituals, fantasies, ceremonies and games."

For further information call 626-0414.

## Medical position

Dr. Francis J. Curry, newly appointed Director of Public Health in San Francisco, was honored at a reception last Thursday at the Chinese-American Citizen's Alliance lodge.

Dr. Curry was born and raised in San Francisco, and has been a strong supporter of many innovative health programs in San Francisco. His tuberculosis clinic work in Chinatown has been especially noteworthy and the sharp decrease in the TB rate has been directly attributed to his pioneering work in this field. He also serves on the board of NEMS, and was instrumental in helping the Chinese Hospital board acquire the recent appropriations for their new hospital and medical center.

In acknowledging the participants of the reception, Dr. Curry praised his health department staff and said that they were the ones who, through their diligence and hard work, have given to San Francisco and Chinatown a high degree of health services.

## Taiwan's tourists

A total of 39,129 tourists visited Taiwan in June, 43.6 per cent increase over the same month in 1969 was reported by the Tourism Council of the Ministry of Communications. In the first half of the year Japan was the leader with 91,161 visitors (44.7 per cent of the total) followed by the U. S. with 56,532 (27.72 per cent).

## English for engineers

The Chinese-American Institute of Engineers and the San Francisco University College District announce that enrollment in its English conversation class is now open. The class is designed to aid recent immigrants with some background in engineering and allied fields.

The class meets 9 hours a week in Chinatown between the hours of 6:30 p.m. and 9:30 p.m. on Tuesdays and Thursdays, and 9 to 12 noon on Saturdays. There is no charge for the course.

Interested persons are asked to register at the Engineers' meeting room, 146 Waverly Pl., on Sept. 1 at 7:30 p.m. Those unable to be present can phone 421-0943 in advance and leave their names and phone numbers.

## Decoration in gold

Dr. Chang Kun-chuan was recently decorated in Tokyo with the Order of Sacred Treasure, First Class. A gold medal and a personally-signed citation by Emperor Hirohito were bestowed upon him.

This decoration is an expression of the Japanese government's appreciation of Dr. Chang's efforts to expedite the repatriation of Japanese from Manchuria at the end of the Pacific War.

The 82-year-old Dr. Chang is a renowned banker and economist. He is also a senior research fellow of the Hoover Institute at Stanford University.

## Moondance

LOS ANGELES — The Los Angeles Drum and Bugle Corps will sponsor a Moon Festival Ball Saturday, Sept. 19, at 6 p.m. at the Hollywood Palladium. The Ball will feature Joe Rizzo and his rhythmic orchestra. Dinner and dance tickets are $12.50 per person or $100 for a table of eight. Reservations may be made with Doris Wong (225-5590), Elsa Chin (348-1449), or Rose Yee (465-2262).

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一，列治文區叁睡房二浴室，在廿亞運由，六千元可過業。
二，瑪連拿區濶街十二部大三房柏文，磚門面濶四十尺，有車房銅熱水龍樓身堅固，交通利便地点高尚。
西人業主担負第一期借欵，利息低廉，試交四萬元現欵可以過業。
三，外美愼區新建住宅，四睡房三浴室，裝修華麗交通便利，開價四萬四千元。
四，美愼區新建四部柏文，兩部三睡房兩部二睡房，開價九萬五千元，現欵壹萬元可過業。
五，San Rafael 半山區，吉地一大段，可建住屋兩間，地區高尚，風景幽美，業主急於退休廉價出賣，現欵一萬元可建住宅兩間。
還有許多屋宇，不能盡錄，欲知詳細消息，請電話與本公司經紀接洽。
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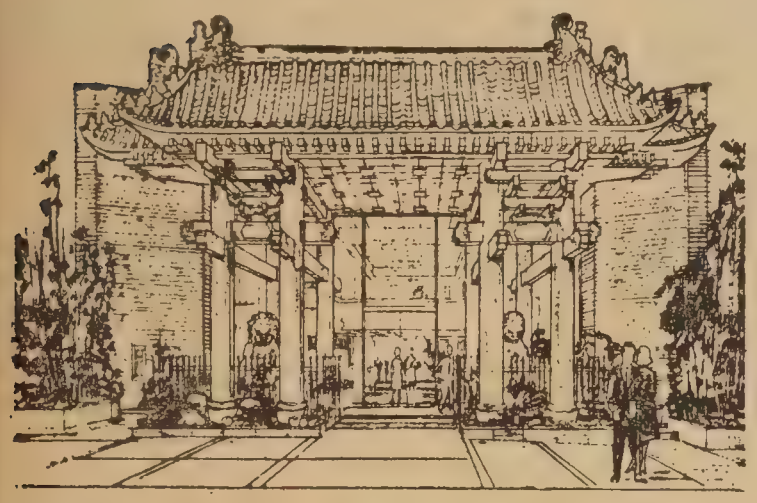

古之聖賢曾子云：
吾日三省吾身。
(一)爲人謀而不忠乎？(二)與朋
交而不愼乎？(三)傳不習乎？
今之社會賢達則將曰：
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交而不愼乎？(三)能不信託乎？

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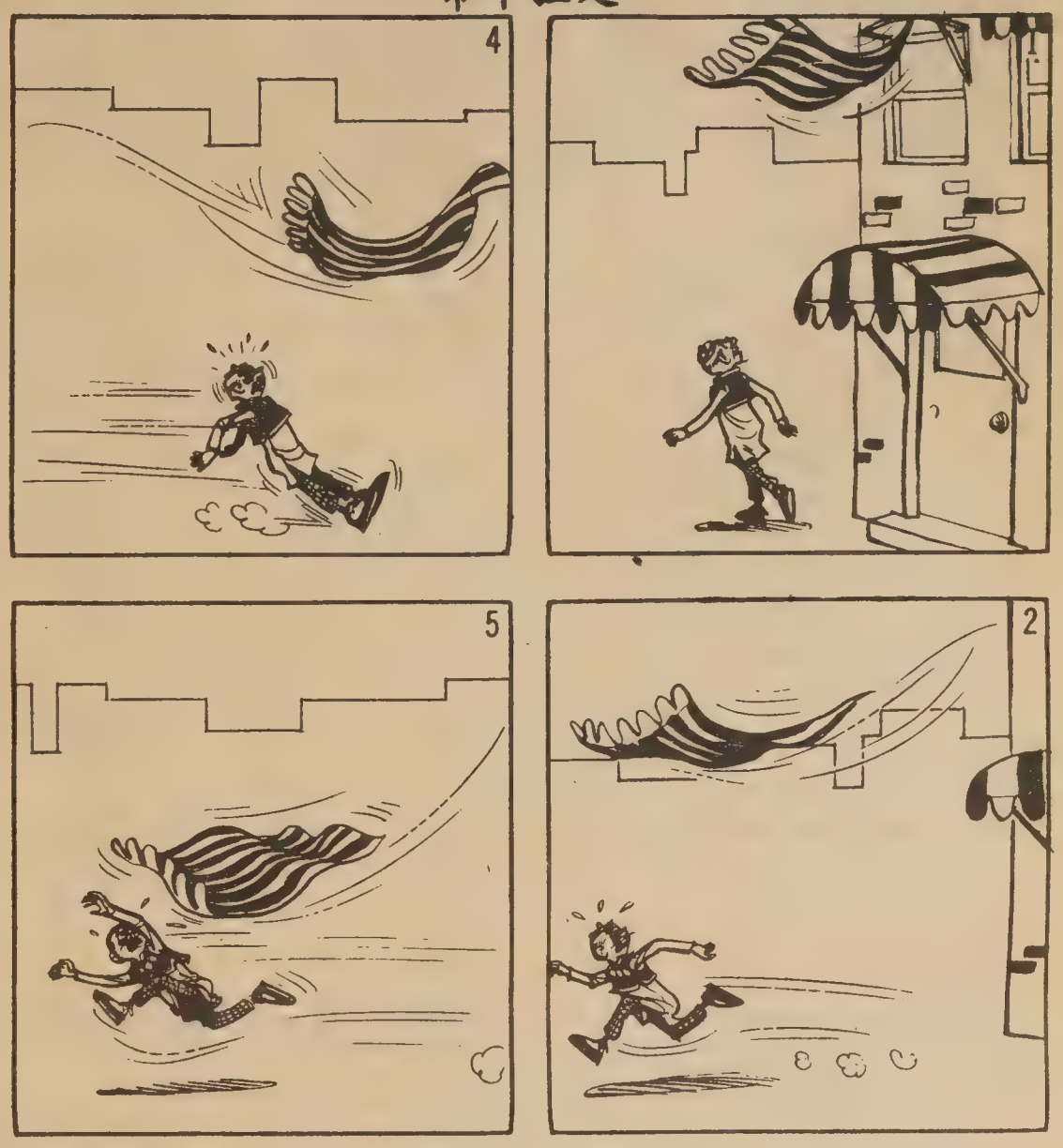



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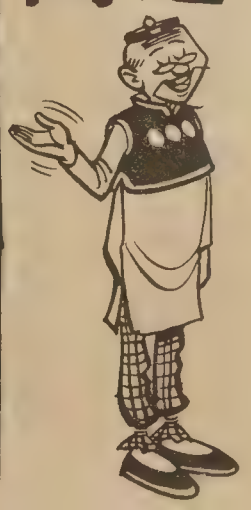

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# 有聞錄筆

近年迭起糾紛之加里奧中學，華人就讀該校者二千餘人，校長乾尼氏也被牽入漩渦，一部份華人家長要求乾尼辭職，中華總會館則支持乾尼續任。

本市教育委員會於八月十八晚開會，新教育局長韓沙建議續聘乾尼爲加里奧中學校長，爲期六個月，教委會通過接納。

☆

聖瑪利公園之孫中山先生銅像，爲意大利裔名雕刻家布芬奴之傑作。布氏現年七十二歲，上週不幸在其藝術館逝世，死因爲心臟病。

布氏生前軼事甚多，人生得矮小，但所作雕像都是巨型的。有一次，有人向他取笑，向他購買他最小的作品，布氏說：「那便是我自己了。」

☆

三藩市華埠新僑服務中心，自去年六月成立以來，服務成績卓著。據該中心發表之統計數字顯示，一年中電話解答問題逾萬次，到該中心面談者近五千人，另由該中心職員按址訪問之新僑約二百家。

該中心過去一年全部經費由三藩市基金會津貼，今後一年之經費現尚未籌足。月前灣區慈善金庫通過補助一萬二千五百元，最近獲悉雲樂勤基金會亦通過撥款二萬元。該中心董事會仍在努力籌募不足之數，至望社會人士支持樂助，共襄善舉。

☆

國民中央儲蓄貸款會總經理丹納豪與柏拉阿圖士連拿儲蓄貸款會總經理格勒甫聯合宣稱。一九七〇年四月十七日宣佈之合併計劃，由於不能控制之因素，而宣告終結，但此兩儲貸會將聯合組織公司，專門處理電子計算機之設備與實施，丹氏又稱：國民正在計劃將由互助性之儲貸會改變爲擁有股票之儲貸會，然此種改變必須獲得中央房屋貸款總行與省府儲貸會管理局之批准，方能實行。將來如分給股票時，則視乎各個戶口由本年三月二十日至八月二十日存款之平均數爲計算標準，丹氏解釋，此種改變爲奠定該會發展得到廣泛之基礎，並予社會以較佳之服務。而儲戶利率與政府保險完全不變，且遵守中央與省府法例之規定，而受其監督，他日改變手續完成後，該會將名爲國民儲蓄貸款會云。

## 蛋製食品

小廚

鷄蛋是我們常吃的食物，用蛋來製成的東西很多，這兒介紹一些出來，以供參考。

製三文治時，我們常會用鷄蛋作餡的，我們要怎樣，才能使它變成好吃的。把四隻煮熟的鷄蛋切碎，加入香料和一大匙沙律醬，把它們攪勻，用來做三文治餡是很可口。

早餐的煮蛋，用四隻鷄蛋，把蛋白和蛋黃分開，用蛋黃與兩安士之士打勻，用四片熟咸肉切碎，調味後加入蛋黃和之士混合物裡，又把蛋白打勻，裹着剛弄好的混合物，用搽了牛油的熟多士夾着再烘五六分鐘，可供四人吃的。

奄列的用料：兩隻鷄蛋，兩匙糖末，幾滴云呢拿香精，半安士牛油一大匙羹果醬。

製法：把蛋黃蛋白分開，用蛋黃、糖與香精打勻，又把蛋白打勻，放牛油進鍋裡煮熱，倒剛才的混合物進去，煮至金黃色，放入果醬，把那塊摺起來，可供一個人享用。


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被召擔任陪審員者如有特別困難，例如無人照顧生意，可請求免除陪審員職務，或改期擔任。許多省的法律規定不可强迫婦女任陪審員，除非他自願擔任，但許多人都欣然擔任。

被召任陪審員者應在指定時間到達法院，法院將許多被召者的名字放入盆中然後抽選，有時被召者在法院數小時或數天都未被抽中。未抽中者各閱讀書報或聽小收音機，抽中者卽須出席法院，原告被告兩方的律師都有權接受或拒絕某一被召者，凡對說案件事先已有成見者，應自動聲明退出該案。兩方的律師也可不聲明理由而拒絕某一被召者，被拒絕者仍有被抽出席另一案件的可能。凡被召者不論被抽中或未抽中，都將收到法院所付的小款，許多公司或團體對雇員任陪審員而缺工者，多不扣薪金。

陪審團組成宣誓後，卽開始審判。首先中原告的律師將所欲證明的事敍述，被告律師也可提出反駁，如係刑事案原告卽爲檢察官，原告可提出證人來庭完畢，雙方律師可作總結。最後法官命令陪審團退入法庭內之一房，彼此討論，最後投票作判決，許多省的法律規定，陪審團必須全體一致贊成始可作爲是最後之判斷，陪審團不能全體一致者，必須重新舉行審判。

除了普通陪審團外另有所謂大陪審團，由二十三人組成，大陪審團是在正式審判以前決定是否有充份理由將被告提付審判。

陪審團起源於英國，是英國司法制度的傳統，其目的在防止行政官員與司法官員的專橫和擅斷，美國因襲英國的傳統，美國憲法規定犯罪者應由陪審團判決，此爲人民基本權利之一，數百年來陪審團制度確爲民權之重要保障。

## 鄭成功三次拒降

清廷對於鄭成功，不僅承認他是一個勁敵，而且深感到應付的棘手，曾三次向他招降，並由芝龍寫信勸他，可是他抒死拒降。芝龍寫信要他「移忠作孝」，但他覆書中說：「父親誤于前，兒豈復誤于後？」以後又派成功的兄弟來，想用手足之情動他，並說：「此次你再不答應，恐怕全家難保。」成功却斷然的說：「我難道不是一個有血肉的人，怎樣能忘了父親呢？但忠孝不能兩全，我現決心全忠，所以無法盡孝。」成功並非絕無父子之情，他常於半夜起來，私自悲哀痛哭，但爲了國家民族的存亡，也爲了個人氣節的表現，他對於清廷屢次招撫，終不接受。


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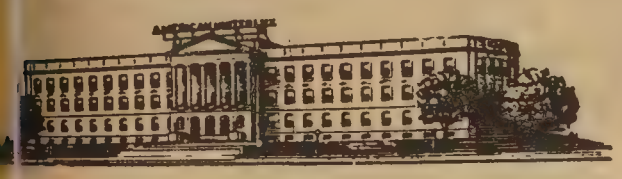
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# 華埠人語

（接自中文版首頁）

，芝加哥，羅省等地演出，回師三藩市當在十月間，或徇衆求，再在此間演出幾天也未可定。

☆

北加省各界致敬鄺友良上議員百元宴會，原定於八月十三日假座三藩市四海酒家舉行，茲以鄺上議員公務冗繁，故將宴會日期改爲九月十七日（星期四）下午六時正，地點仍爲華埠四海酒家，該宴會委員會一週來積極工作，會致函各僑團僑領籲請成績美滿，如有未購券或欲捐助者，請早日與該委員會負責人郭琳驤（四三壹—壹二五五）或雷法圖（九八二—七六二一），司徒政（四二壹—三六二八），嚴泮欣（九八二—一〇九六）及方國源（九八二—一〇三二八）聯絡，以利工作進行。

☆

美國李氏總公所，以宗妹金燕榮膺全美華埠小姐寶座，特與中華總商會合辦「女皇雙十回國觀光團」，並定於九月卅日，由本市起程。

按該團行程，乘泛美七四七「空中宮殿」巨機，途經檀香山、日本、東京、大阪、台北、香港、全程共十四日。沿途遊覽名勝，接受各地團體盛大歡迎，享受豐富節目，每日三餐膳食，住日、台、港、均住皇宮、中泰、花園等一流新型大旅店。包括旅遊一切費用，定價與其他旅遊團體完全相同。優點特多，詳細章程印便，請向積臣街七二四號和益公司，李廣泉李日晃，或企李街八一八號太平來利旅行社美國第式次大戰。韓戰及越戰退軍會三藩市華埠卅四號金門分會職員交代典禮後合影。

•李少吟攝•

「華埠青年服務中心」董事長蔡流輪醫生宣佈，委任王靈智爲該中心之行政主任。

查該中心在八月十五日。得聯邦政府之「衞生教育福利部」特別撥款十萬元，在華埠北岸區設立「青年服務中心」。此中心之目的，在集合華埠北岸區的人力物力，以圖解決青年犯罪問題，防止青年犯罪，設備診斷、療養及感化工作，並計劃一切在華埠公私立機構服務青年之活動。

蔡醫生又稱：「青年服務中心」現續徵求兩位高級職員，社會服務員和職業專家，有意申請此兩職位者，可在九月四日前到華埠積臣街伍九九號，青年協會，填交申請表格，或電話九八九—三六一〇洽詢詳情。其他職位將在不日宣佈。

☆

下埠馬結街之賓尼百貨公司，明年將因批期告滿而遷址，新址將在「沙市勞伯公司」附近。

該公司老板賓尼之薪水如何？說起來很有趣，他不過要求每一間「賓尼公司分店」每一日給他一元，粗看之下，薪水有限，但全美賓尼分店共達一千五百家，易言之，他每天薪金爲一千五百元，年薪便爲五十四萬七千五百元了。

☆

陳齊頌、張杜平聯合主演的七彩粵語片「歡樂人生」已在紐約放映，並由陳張兩人及諸星陳良忠聯合登台，首日演出三場，大收旺台之效。原班人馬，將於九月四日開始，在華宮戲院演出九天。

☆

三藩市最高樓宇爲美國銀行大廈，該大廈租值如何，詳情不得而知，但最近因著名的餅食咖啡公司「波藍斯」搬出該大廈，透露原因是租項太貴，年租爲三萬五千元。


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# 羅省美亞輔導會

羅省亞美輔導會（AATP）成立至今還不到兩年，這是一個由一群關心華僑社會的熱心大學青年自動組成的。主要的目的是協助不諳英語的華籍兒童及成年人獲得學習英語的幾基本條件，在過去短短的兩年中，該會的活動已引起了羅省附近三所學院及二所大學的注意和興趣，他們除了給予精神上的支持和鼓勵外，更自動主辦了各種專為華籍青年而辦的娛樂活動。

在過去的一學年內，由於功課的繁忙及經費的困難，美亞輔導會只限於小規模的活動，但是現在暑假已經開始了，學生們有更多的時間來積極推廣此項「華埠行動」工作。在青年經濟輔助處的經濟資助下，將展開大規模的活動。現在已請了六位「英文為第二種語言」的專門教師，六十五位中學生，十九位大學生及四十位學生志願助教協同展開工作。

「華埠行動」計劃，將展開全面化的活動，致力於協助華埠僑胞解決日常生活上所遭遇的各種問題，例如：

㈠新移民的英語運用能力不足。

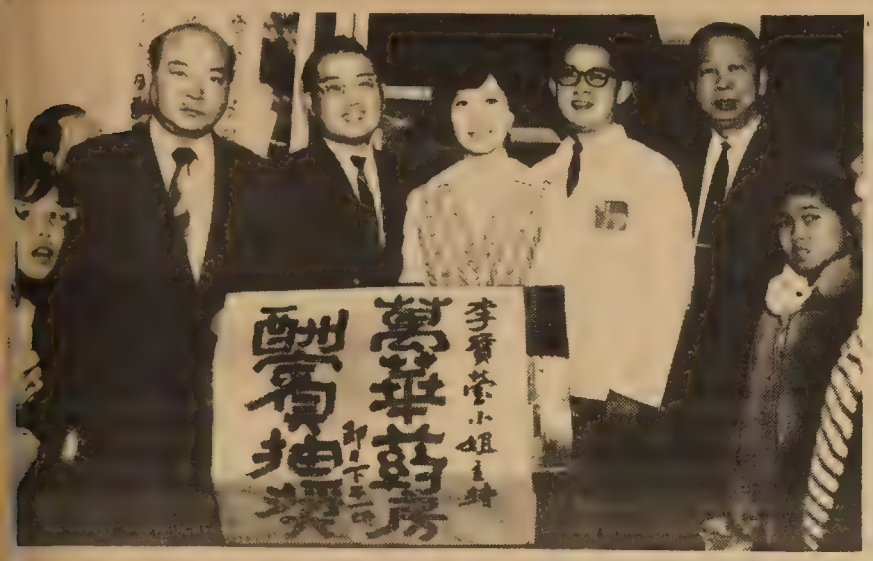
㈡新移民尋求職業的困難。

美亞輔導會針對上述兩項問題，已採取下列的補救行動：

㈠成立英語訓練班，由有經驗的教師教授，及諳中英文的教師協助，報名入學的人數目前已逾二百人。

㈡成立職業介紹服務中心，調查工作已經展開，現在偏重於使英語能力有限的僑胞有就業機會，同時為適應環境的需要該會還設立了一個托兒所，使他們的父母能夠在參加補習英文的時間內，安心上課，在青年的康樂活動方面，正在籌辦一個為期十天的夏令野營，將在山賓拿甸奴山舉行，更進一步，在羅省州立大學系的幫助和指導下，希能更深切了解目前華埠面臨的問題。

「華埠行動」的工作雖然展開了只有兩個星期，但在各方面已顯示相當的成就，希望這項活動將來能成為溝通「亞」「美」兩社會的橋樑。




萬華藥房舉行抽獎，由名伶李寶瑩小姐主持，圖為抽獎後攝影。（李少吟攝）

檀香山水仙花皇后及公主訪問中華總商會留影。（李少吟攝）

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定於九月卅日由卷藩市起程。乘泛美公司之巨型機空中宮殿七四七號。享受最高尚之旅館。特別參觀世界展覽會價值數十億美元之偉大建築物。備受各地團體招待。專員導遊。以最平價錢得到最多享受。確為前所未見請早報名及時暢遊遠東各地。函詢面談均所歡迎。詳章備索

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# 跨過兩個世紀 從廖文光先生傳記看僑社形態（一）

聚芬樓主

廖文光先生出生於一八八三年，正值十九世紀末期，他在青年時代，進了二十世紀，一直到了現在，又經歷了二十世紀差不多四分三了。

在這一百年間，以中國來說，可算是歷史上最重要的一百年，其間辛亥革命成功，推翻了滿清政府，成立中華民國，之後中日戰爭，抗戰勝利，再之後中共赤化大陸，這些政治因素，對美國華僑也有很大的影響。而在美國出生，却富有中國的傳統文化本質，對草創時期的僑社有過貢獻，在加省大學讀書時，和早期的中國留學生有過接觸，他還在大清領事館任過職，又創辦過中國郵船公司和美國第一家僑資西藥房，他曾學習製紙技術，打算回國發展造紙企業，這些早年華僑的資料，都是很珍貴的。

廖文光先生雖然不是一個風雲人物，但他的生活方面和環境，都足以反映早期僑社的形態，同時他重視家庭教育，保持中國固有的倫理道德，一子和一女都是「博士」，以土生華僑來說，可算是一個典型人物，聚芬樓主特到他的家裏去訪問，記錄點滴珍貴資料，由廖老先生口述，出以傳記方式，俾方便記載年份。

以下是廖先生的畧傳，「我」是廖先生的第一身口述，加插的資料是由廖先生提供，經聚芬樓主整理過的。

☆ ☆

我是廣東省中山縣人，但我的父親曾告訴我，我家原籍新會，後來才移居中山的。

我的媽媽於一八八二年來美，因爲那時到美國來的中國女人，有百分之九十以上是來當妓女的，所以我的媽媽來美的証書上，由香港辦莊和美國商店担保，是以合法的華僑妻子入境，並非爲娼。

我於一八八三年十月十二日在三藩市十一街一百一十一號出生，其時我的父親在「沙華」家當住家厨，沙華先生喜歡養馬，他的女兒便是菲倫柏健士夫人。

出生後，按照中國舊俗，我的媽媽多吃了薑醋生病，便由柏健士夫人給我哺乳，直到媽媽病癒爲止。

一八八五年，我兩歲，父親移居華埠，寓積臣街六百一十六號，這是華埠的古老公寓，華人叫它做「大天井」，盥洗間和厨房都是公共的，再過兩年，我的父親在一間開設在市作頓街夾加利寬街街角的客棧當厨，我們便搬到那裏後座的閣樓去住，閣樓沒有開欄，所以我常常由樓梯滾下來。

客棧隔鄰是一家酒房，當時製酒是先用腳踩爛了菩提子，再釀成酒的，工人們踩菩提子的動作，至今難忘。

一八八七年，我已四歲了，有一件事情值得記述的，是我在那年的聖誕節，第一次收到一塊「香口膠」，是薄荷味的，它並不像現在香口膠一樣小巧，是一塊長六寸，闊三寸的薄片，還是同年的聖誕節，我第一次有機會騎上一架玩具式的三輪車。

由於我的父親於一八九一年轉往屋崙第六亞運由一家客棧任厨師職，我們全家只得搬過屋崙居住，我的妹妹便在那裏出世，因爲我是大哥，所以常帮助媽媽照顧她，用布帶背着她。

十歲時，華人綱紀愼教堂牧師朱金對我的父親提議，應該讓我入學讀書，於是我便在佛蘭克林小學上課，校長是陳拉先生，在學校住宿，另一位教師爲阿耶夫人。

上課的第一天，陳拉校長把我帶到課室去，雖然當時我穿着中國服裝，拖着一條辮子，但沒有同學敢向我取笑，我是佛蘭克林小學唯一的中國學生。

（未完、待續）

廖文光先生（右）與中華民國考試院長孫科合影。

*M. Q. Fong, first Chinese to receive a Pharmacist Degree at the University of California (right), greets Dr. Sun Fo, who was recently honored at U.C.*


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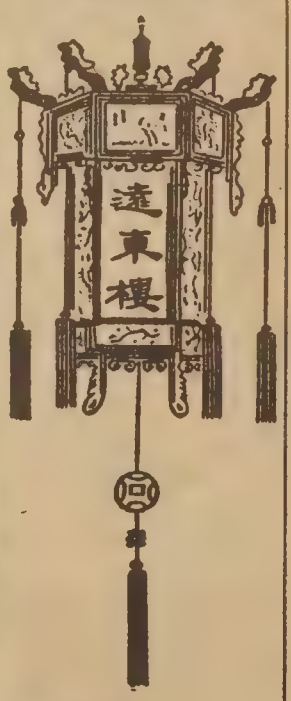

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# 書的故事

·洪煥椿·

摘自「新學生」

青年學生們最喜歡與書籍做朋友，誰都願意終身不離開書。是的，書是「值」得寶貴的，它記載着人類過去生活的歷程與經驗，來啓發我們怎樣去學習做人，怎樣與生活奮鬪。好的「書」就是我們畢生做人的張本。一個有爲的青年，如果要在這新時代中求不斷的進步，他是不願意離開書本的。這裏讓我來敍述一些「書」的故事罷。

要說起書的起源，就使我們連想到文字究竟在什麼時候創造出來的。吾國文字的起源，傳說很多，有說是倉頡最初製書，也有把伏羲當作造字者，有人以爲文字始於黃帝。其實，文字是誰創造的，這是無法肯定的，文字這東西，不過是借了符號來發表意思罷了，古代的文字，都是由圖畫中變化出來的。

吾國文字流傳迄今尚完好可資目驗的，莫先於殷虛書契，我們回溯中國書籍制度的沿革，先要推溯到甲骨文字：其次，在周秦時代，竹木與繒素並用，而竹木較繒素爲尤早。因爲用竹木爲書，故有「簡」、「方」、「版」、「册」的名稱。如周禮中說：『司民，掌登萬民之數，自生齒以上，皆書於「版」。』又說：哲簇氏掌覆天鳥之巢，以「方」書於十月，十有二辰，十有二月，十有二歲，二十八星之號，懸其巢上則去之。左傳隱公十一年：『滅不告敗，克不告勝，不書於「策」。』毛詩小雅出車篇云：『畏此「簡」書。』竹木爲書時寫字用漆，編用韋或絲。現在我們所見到的木板所刻的舊書，每行文字之間畫有直線條，這還是沿古代簡册的遺意。用繒素作書時，那是用墨寫的，因爲可以舒卷，所以有「萬軸」的稱呼，這已比用竹簡進一步了。後來感覺長卷展覽不便，譬如說要想在一卷書中檢查一樁事實，必須將卷軸舒展，委實太繁忙了，唐人乃有「葉子」的創制，把卷軸改用摺疊的方式而成了册子，不再以軸來卷了，所以有「摺本」的稱謂；又因它類似梵筴，又稱爲「旋風裝」或「旋風葉」其實是一樣的形式。

除了摺本之外，又有「粘葉」的產生。直至趙宋的時候，始有「蝴蝶裝」（也有簡稱爲蝶裝）的形式出來，這種裝釘到元初時還有的。後來又有以紙壓釘的包背釘方法的。至於現在我們所常見的線裝書形式，是始於元朝。

在卷軸流行的時候書籍刻板還未曾發明，一切都是靠人工手鈔的，直至隋朝，方有雕板的發明，唐代始漸流行。常人都說雕板是五代時的馮道所發明的，其實並不是，馮道不過是監本的創造罷了，並非到了他纔有刻板的。費長房在歷代三寶記中說：「隋代已有雕本」。敦煌石室書錄中也有一段記載，說大隋永陀羅尼本經上的左面，有施主李和順一行，右面有玉文治雕板一行，是宋太平興國五年刊雕隋本的，可作爲證明。然而雕板風行最盛的，是在五代的時候，像光緒庚子時甘肅敦煌縣鳴沙山石室中所發見的唐韵與切韵兩書，都是五代時的細書小板刊本，可惜現在已落在外人手裏了（今尚在巴黎圖書館中）。五代時，兵禍連接，年代又很短促，而人們竟能崇尚經典來刻書，這實在是極難得的。

到了宋朝，刻書是一天進步一天了，也可以說是已由萌芽而至茁壯盛旺的狀態。宋代刻書，有出於官家。所謂國子監本：有出於私家的，也有出於書肆的。今日許多藏書家們都喜愛宋代所刻的書，這原因大半固然是好古，他方面也是宋板確有幾個特徵，如紙墨精緻，寫手專一，有牌記的附刻。又如行格的疏密，又是始終如一。宋人刻書的精密，人們至今還讚美他。

元代刻書並不很盛，所刻的也有官本，私家刻本，書賈刻本等。但其中往往也有勝過宋本的。元刻的書，多用趙體，且又多出名手所書寫。明代官刻的書非常完美，不過明人刻書，喜歡把前人的書改頭換面之後，再來翻印，在明嘉靖的時候，一般刻書者喜歡用說文字來寫刻，不大通俗，這都是當時刻書的缺點。

學術文化是隨時代而進步的，到了清代，刻書風氣極盛，大部頭的鉅製紛紛出現，官刻的圖書很多，乾隆時有一部手鈔的大書—四庫全書，全部有三萬六千多册，而且同樣的鈔了七部，工程是何等的浩大：至於私家藏書，清代也特別盛，藏書家們而且喜歡刻書，甚至於刻洋洋巨帙的叢書，如鮑廷博的知不足齋的叢書，陸心源的十萬卷樓叢書，黃本驥的三長物齋叢書，馬國翰的玉函房輯佚書，張伯行的正誼堂叢書，錢熙祚的守山閣叢書，丁丙的武林掌故叢編……，少者五、六千册，多者二萬餘册。清代除了木板刻書之外，已流行銅活字及木活字印書，一直進步到現今的以鉛字排版。民國以來，無論書的印刷，書的裝璜，都日新月異的在進步着。


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# 在報言報

關宇

棲遲海外，對國內那些紀念節日都逐漸淡忘了，只是吃了廿多年的報館飯，每年的「九一記者節」却還在日曆上畫個紅圈，以示不忘，在我，身爲報人，藉「記者節」來自我反省一下，倒是饒有意義的。

去年曾在「東西報」寫過一篇「筆下珍重」，是鑑於許多報人沒有好好地利用他的「筆桿」爲社會服務，甚至危害了社會，心頭沉重，不勝感慨，這份感慨藏在心裏又一年了，如今三藩市中文報業，突呈蓬勃之象，一連新開了好幾家週報，不知是否是「中華文化復興運動」，在海外有了輝煌的成果所致？

大衆傳播事業越發達，則握着傳播工具者應更小心運用，否則效果不堪設想。報紙是大衆傳播事業的一環，和社會群衆發生着密切的關係，那些凌厲的政論家固然可以筆掃千軍，但妖言惑衆，黃色毒霧，造謠中傷者的筆，却也害盡蒼生，一枝筆放在這些人的手上，比一枝槍更危險萬分，因爲一枝槍殺死的人有限，一枝惡毒的筆所造成的災害，時間和空間都是廣泛的。

自己身爲報人，幸廿多年來還緊守着一個原則，落筆之前，總先想想文章發表後的效果，雖無「傑作」，但點點滴滴出自至誠，最低限度爲社會奉獻了一些甚麼，決不致危害了社會。

近數十年來，中國文化雜亂無章，既不能承先，更不能啓後，有人利用文化作政治工具，有人把文化當作商品，前者破壞了中國傳統文化而無建設，後者根本不把文化放在心裏。我們報人，算是文化工作者之一，便在這些雜亂無章的夾縫中求出路。

試想看看，作爲未來主人翁的兒童，文化教育對他們是非常重要的，但中國的文化市場，有多少曾照顧過他們，要找點優良的兒童讀物眞是難於登天，報紙是賺成年人的錢的，更不會爲他們開闢一個「兒童園地」。

文化成爲商品以後，辦報的人首要目的在爭取銷路，如出於正當手法，當無可厚非，但有些報人，爲了討好讀者，不惜出賣報格與人格，讀者喜歡黃色的東西，連女人性器官也刊在報紙上，讀者喜歡刺激，便讓「武俠」去「殘忍」一番，讀者喜歡閒言閒語，便造謠生事，或揭發陰私。報紙成爲個人賺錢的工具，他們並不理會賺來的錢是臭的還是香的了。

華僑思想比較單純，海外僑報一向以來也還算潔淨，但近年給香港那股「文化歹風」吹襲以後，所顯示的現象倒有點使人担心了。

甚麼是「文化歹風」？辦報的人美其名爲走「群衆路綫」？實際上是向群衆放毒，像販賣鴉片烟的人，使你上了癮以後不吃也不行，他們以「色情」吸引，以「煽動」吸引，以「是非」吸引，人性的弱點都給他們利用了，到頭來還沾沾自喜，以爲自己已經「成功」，財源廣進，捉了大把「羊牯」，如此文化，能不悲乎？

辦報本來是以服務群衆爲對象，但也有些人却利用來作自己的起居住，在報紙上宣揚自己的私事，有人請飲不能到也帶上一筆，有人送來臘鴨一隻也帶上一筆，兒子肚痛，太太上街市也成爲報紙的「素材」，這種「自我狂」也是文化歹風之一，是要不得的。

在記者節日，隨便寫些感想，名曰「在報言報」，願與同業共勉！


周敬著：

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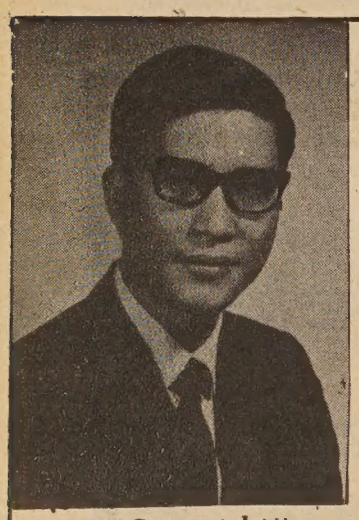
以三藩市爲背景的一部長篇小說，題材現實，故事動人，文筆優美，金門橋畔衆生相在此活現，全書廿萬字。





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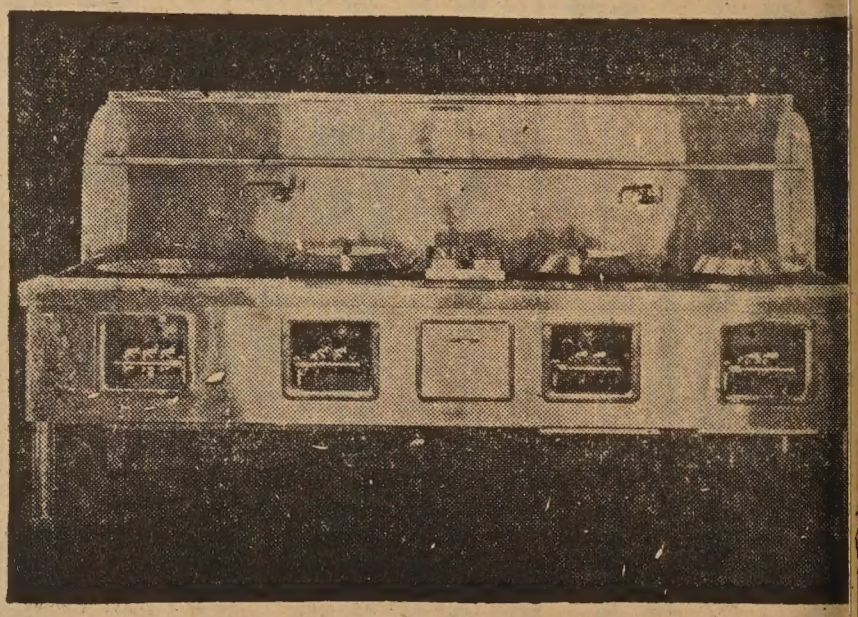

# 金山客批世情

**睡眠機器**

蘇聯人民普遍應用睡眠機器，籍獲一宵安眠。

**金山客曰：**「平生不作虧心事，夜半敲門也不驚」，睡眠機器於我何用哉！

**燒毀車照**

美國目前流行「環境學」，大家都在強調美化環境，適應生存，推行各項運動，其積極份子當衆燒毀「駕駛執照」，以抗議汽車製造污氣。

**金山客曰** 有資格燒毀「駕駛執照」者，必爲「有車夫階級」，毋須自己駛車，駕駛執照無用，燬之可也。

**黃金國有**

中共大陸推行「黃金國有」運動，所有民間金飾，包括金牙在內，均應奉獻政府。

**金山客曰：**在下幸得寄居美國，如在大陸則非改名不可，因「金」已奉獻政府，剩得「山客」爲名耳。（編者按：「山客」乃邵氏總裁逸夫之別字，邵氏乃大資本家，當難容於中共大陸，金先生仍非再改名不可。）

**急不及待**

紐約省墮胎新例生效後，爲首一日，墮胎者數逾百人，登記而未輪到者並有數

**金山客曰：**「急不及待」，此之謂歟？

## 得啖笑 現場錄音

**大條道理**

父：我都七十歲人咯。都唔鍾意留鬚，留咗鬚認眞唔好睇。

子：我先之二十歲，本來唔想留鬚，但係唔留鬚唔好睇，所以不得不留鬚。

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# Immigrants trapped in poverty

# Chinese Buddhism

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# 新移民帶來社會問題

## 聯邦政府宜撥款照顧

自從美國新移民法案生效以來，東西半球的新移民湧進美國；造成了一種新的社會問題。在三藩市，新移民以華語系及西班牙語系爲最多，分居在華埠區和密愼區，使這兩區的社會形態，起了劇烈的變化，亟待有關當局關照和進行解決各項因新移民帶來的問題。

上週，三藩市重建計劃局社會問題委員會主席烈尼博士曾就這些問題發表意見，認爲聯邦政府既然施行新政策放寬移民入境，而並未撥款處置新移民入境後所產生的社會問題。例如一九六二年政府爲古巴難民入境施行緊急法案，當時對入境難民會撥款安置，解決其在美居留之各項問題，現在大量新入境移民，其所產生問題則未獲政府照顧，如長此下去，不僅社會問題日趨嚴重，而且製造「貧窮新循環現象」，即入境新移民居於貧窮區，無法解決其職業或教育問題，則其後一代亦無法打出貧窮區，而成爲第二代之窮人。

三藩市現有五大貧窮區，華埠北岸區及密愼區各佔其一，以連年新移民都分別吸收在這兩區內，造成了人口膨脹現象，如政府不及時加以處理，社會問題嚴重性一如計時炸彈，終會爆發，難以收拾。

烈尼博士提出兩項急不容緩之處理辦法：

㈠設立言語訓練班，以教授英語爲最優先計劃，因爲言語不能解決，新移民無法打出貧窮區，華語系之中國新移民如此，西班牙語系之中南美洲十七個國家新移民亦復如此。

㈡建議美國駐外領事館對各地新移民未入境前，加以研究調查，作正確性之了解，然後蒐集資料交美國政府之社會服務機構，準備「未雨綢繆」之各項計劃，使新移民入境後遭受較少壓力與困難，易言之，亦即將減少新移民所帶來之社會問題。

由於新移民在言語上發生障礙，失業在所難免，這無形中增加了政府在福利救濟上的負擔。

據統計，現在三藩市約有二萬二千名西班牙語系新移民及一萬九千名華語系新移民需要接受英語訓練及職業訓練者，而聯邦勞工部表示，這數萬人僅有百分之十會受到照顧。

基於上述客觀的事實，聯邦政府確需在立法上對新移民有所照顧才對。三藩市城市重建計劃會於去年曾發表一項報告，即强調政府應擬訂一長遠性計劃，撥款解決新移民問題，包括教育，衞生及精神健康等。並建議設立雙重言語之社會服務機構，一間公立華人醫院，及一些低租住宅，並徹底研究華埠重建計劃。

我們認爲上項建議，確實切合華埠環境上的需要，希望聯邦政府能加以接納。

圖爲女皇李金燕向美洲李氏懇親會c報告組織雙十回國觀光團時姿態

## 華埠人語

中國文化中心於八月廿一日下午三時在三藩市重建局舉行公聽，由該局局長哈爾曼主持，到僑社名流及代表國府方面之周彤華總領事等。

哈氏最後作結論，認爲文化中心最需要者爲捐款，約需十五萬元。同時希望基金會總理蔡增基在十一月二日之董事會選舉中，盡量容納各界人士，以求基礎之擴大代表性。

周總領事在會中並表明國府仍主持文化中心之計劃。

☆

千寶劇團在三藩市成功演出後，原班移師紐約，將於九月十二日開鑼，點演名劇有「橫霸長江見芙蓉」，「降伏美人心」，「春燈羽扇恨」，「紅梅閣上夜歸人」，「梁山伯與祝英台」，「義薄雲天扶漢室」，「還君明珠雙淚垂」，「火網梵宮十四年」，「六月雪」，「乞未養狀元」等。

該劇團並將赴波城

（下轉第十四頁）

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